



THE **AIMM** MESSENGER

AFRICA INTER-MENNONITE MISSION, INC.

**Pastor and Mrs. Kabangu
Lubadi Thomas**

Pastor Kabangu was a
Baluba refugee, went to
the Kabeya Kamuanga
area of South Kasai
Orientale and is a noted,
respected evangelist in the
Zaire Mennonite Church.



WINTER 1974

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THE AIMM MESSENGER

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Editor: Reuben Short

Asst. Editor: Sue Barkman

Women's Page: Martini Janz

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FOREWORD - - -

Africa has been divided into countries. The countries have been subdivided into provinces. Communities within those provinces are often identified as clans or tribes.

At least ten tribal groups are united as one in Christ in the Zaire Mennonite Church. Of course not all from each tribe claim to be committed Christians. Each tribal group is characterized by some distinctives. In many instances, there are language differences. Tshiluba, Gipende and the Chokwe languages dominate in the Mennonite communities.

We have some interesting information about these tribal groups outlined by missionary James E. Bertsche - anthropologist missionary.

We also have some interesting highlights about the Baluba exodus to and settlement in the South Kasai Orientale. Missionary Levi Keidel interviewed Pastor Kazadi Lukuna Muadianvita who gave his version of the experience. Only a few details of this historical drama are given.

Archie and Irma Graber also supplied some information in a question and answer feature.

The attempt is to report objectively the story as told by the various individuals without negation or endorsement of what happened. Through a series of unfortunate circumstances and events, a segment of the Baluba Christians separated from the original body and formed the Evangelical Mennonite Church of the South Kasai. Since that separation, there has been formal reconciliation with both groups continuing under separate corporations.

"If for non-Zairois, clan based tensions within the Zaire Church are clearly discernible, it may come as something of a surprise to learn that the North American Mennonite communities, when viewed through African eyes, appear also as so many 'clan' groupings! For are not the various groups also often traceable to different 'ancestors' in different lands? Did they also not come to North America via different migration routes amidst many privations and hardships? Do not customs, traditions, local history, prejudices, dress, life-styles . . . and even language play important roles in maintaining the distinctions made between General Conference and Old Mennonite 'tribes' . . . or the 'clans' of the Mennonite Brethren and the Evangelical Mennonite Church?"

TRIBAL GROUPS represented within the ZAIRE MENNONITE CHURCH

by James E. Bertsche

The passage from chapter seven of the book of Revelation describing a throng of people "from every nation, tribe, people and tongue" calling out in unison: "Our salvation comes from God" is understandably taken by most western readers as primarily prophetic in nature and depicting an event that is still to come.

Among many of the younger emerging churches from around the world, however, such a passage already has a ring of actuality and immediacy about it. It is so, simply because there are some church fellowships in some parts of the world within which a wide mixture of peoples and tongues already do say with a common voice, "Our salvation comes from the Lord."

One such is the Zaire Mennonite Church.

A bit of History

After much prayer and consultation, the first missionaries of the AIMM (formerly the CIM) set up their first two posts along the west bank of the Kasai River in south central Zaire (ex-Congo). One was at Kalamba, a paramount chief's village to the south toward the Angolan border, the other further north at Ndjoko Punda, a small government post which was reachable by riverboat from the capital, Kinshasa, hundreds of kilometers downstream. Both of these two locations lay within the traditional area of the Lulua people who became the first to be reached in a systematic and sustained fashion by AIMM's early personnel.

Ndjoko Punda, however, being a growing state post with commercial activities, soon drew other people as well, notably the Baluba. It was in their capacities as clerks, workmen and students that some came into contact with our early missionaries and became the first believers of what was later to become a significant segment of the Zaire Menonite Church.

Following World War I, there was increasing interest to push westward into what at that time was largely untouched, unevangelized territory. Pursuing this concern in the early 1920's, a secondary post was opened to the west of Ndjoko Punda among the Bashilele people and the stations Nyanga and Mukedi were founded further south and west among the Apende bringing us, as a mission, into contact with the third and fourth major people of our area.

Working out from the newly founded station at Nyanga, missionary staff made contact with a fifth tribe to the south, the Bachokwe and a sixth small group to the north, the Bawongo. In the meantime the staff at Kalamba had also contacted Bachokwe people plus a seventh group, the Balunda. In the 1950's an eighth group, the Basonde, were reached. In the 1960's with the establishing of new church groups in urban centers, the Bambala and the Bakete became the ninth and tenth groups to be touched with a consecutive ministry typically combining education, medical services and evangelism. All ten were distinct peoples with their own traditional areas and chiefs, each with their own language, traditions, history and customs.

Some Similarities

All ten of these groups belong to the population of central Africa that is often referred to as the "Bantu," a term of several major African languages meaning "people." Being all Bantu they do share some broad cultural traits. Among the more striking are the following:

—A social structure based upon the

clan or extended family characterized by:

-a deep, abiding loyalty to all who share a common blood line.

-community ownership of land.

-shared resources.

-group activities, e.g., building, hunting, dancing, harvesting.

—The institution of chiefship:

-accompanied by a hierarchy of lesser chiefs.

-tribal grounds, streams, and natural resources considered to be in the custody of the chief as titular head of the group.

—A broad framework of animistic beliefs.

-the African sees himself as submerged in a spirit world with all animate objects (and on occasion some inanimate objects) possessing their own peculiar force and power.

—Respect for elders and departed clan members.

-clan units live very much under the guidance, influence and authority of the elders.

-the line of demarcation between the living and the dead is not "air tight." Life is lived very much in the presence of the departed family members who are to be honored, remembered, and often, placated.

—An overwhelming belief in the reality of black magic and the power of its practitioners.

-a life view which casts the individual in a continual power struggle in which he must rally all available spiritual and supernatural strength possible against the negative and psychic forces which surround him.

-thus, the great dependence upon and belief in the efficacy of charms, medicines and the benevolent intervention of departed family members.

Some Differences

But if there are broad similarities be-

tween the various groups represented within the Zaire Mennonite Church, there are also significant differences. Using the following numbers as keys, the different groups disperse themselves in various patterns with regard to the following criteria:

- | | |
|-------------|-------------|
| 1—Lulua | 6—Batshokwe |
| 2—Baluba | 7—Balunda |
| 3—Apende | 8—Bakete |
| 4—Bashilele | 9—Asonde |
| 5—Bawongo | 10—Bambala |

Groups one and two share the same language with slight variations but all others have their own distinct languages.

Group eight lives in wooded areas; groups one, two, six, seven and ten in bush country and groups three, four and five in rolling grasslands.

Groups one, two, three and ten are primarily agricultural people while groups four, five, six and seven excel in hunting and fishing.

Groups one and two trace family lines on the father's side of the house while all others do so on the mother's side which gives rise to the interesting and important role of the maternal uncle.

Groups three, four and five weave raphis cloth; four and five are iron workers and do considerable wood carving; groups three and six are well-known for their wooden masks.

Groups six and seven pay marriage dowries only after the wife dies; three and nine make dowry payments only after the birth of the first child; groups one and two have a system of gift-giving throughout the life of the married couple.

Groups one and two trace the migrations of their forebears into Zaire from the southeast; group six from the south and the others from the southwest. These travels of their forefathers frequently brought different groups into conflict, record of which is kept and transmitted via oral history to the present day and contributes powerfully to the deep group

awareness and loyalty manifested by every Zairois toward his own clan.

The Grace of God at Work

As our mission/church work grew through the years and touched all of these folk, there were varying degrees of response. Some, because of comparative isolation and more rigid adherence to cultural patterns and beliefs, were slower to respond to the claims of Christ the Lord. But with passing time there were more and more who through personal encounter with Jesus experienced changed lives and who through public declaration of faith and the ordinance of baptism became members of the body of Christ.

With the growth and development of the church program, some new strange things were taking place. Early believers, as they were invited to share with the missionary in proclaiming God's Word, found themselves in situations of which their forefathers would never have dreamed. A catechist from group two came to work in a village of group three. A teacher from group three found himself at work in area nine. It was becoming rapidly clear that Christ's offer of salvation was for *all* men.

As the church grew there were more strange happenings. Churches have conferences and conferences have delegates. Thus it was that on occasion delegates from groups one, three and five found themselves with representatives from groups two, four and six the while discussing a problem having to do with group nine! Not only had Christ come for all men, but it was also becoming clear that in Christ and through His love all men could become brothers. A new clan was in the making which was beginning to reach across old traditional barriers that had been so carefully respected and nurtured by their forefathers. This new clan was bringing them together in startling new ways.

Old Barriers Yield Slowly

Given the very real obstacles of tradition, history and custom that stood be-

tween people in Central Africa, the emergence of the Church of Christ is nothing less than a miracle of grace. May the Lord be praised; the Church of Christ is a reality in Zaire. But this is not to say that fraternal love reigns everywhere and in all cases supreme. Ancient barriers of language, customs, prejudice and tradition are still to be reckoned with in the land and within the Church.

Our own Zairian brotherhood was twice shaken by tumult within the space of a single decade. First, after the granting of political independence, our Christians from groups one and two were caught up in the violence of tribal conflict in the Kasai. Four years later our brethren of groups three, nine and ten of the Kwilu (now Bandundu) region were engulfed in the fury of the political rebellion of that era. Regional loyalties, interests and claims still have a way of surfacing in the life and program of our church all of which exercise an abrasive, disruptive role. There is repeated need for submission to the rebuke of God's Word and the continual necessity for reaffirmation of loyalty to the new clan which supersedes all others, the clan of which Christ Himself is Head and Lord.

If for non-Zairois, clan based tensions within the Zaire Church are clearly discernible, it may come as something of a surprise to learn that the North American Mennonite communities, when viewed through African eyes, appear also as so many "clan" groupings! For are not the various groups

also often traceable to different "ancestors" in different lands? Did they also not come to North America via different migration routes amidst many privations and hardships? Do not customs, traditions, local history, prejudices, dress, life-styles . . . and even language play important roles in maintaining the distinctions made between General Conference and Old Mennonite "tribes" . . . or the "clans" of the Mennonite Brethren and the Evangelical Mennonite Church?

To be sure, the distinctives of traditions and interpretation held to each of our American fellowships are extremely significant to and for each one. But make no mistake, it is no less the case in Zaire. There is one significant difference between North America and Zaire, however. Whereas pressures of tradition and culture and nationality were allowed to determine the shape of the multiple Mennonite fraternities in the first case, the struggle is one, in the second, to melt and mold widely divergent elements into a single new fellowship, a single new clan.

Just as there is continual need for the gentle moving of the breath of God's Spirit across our own North American brotherhoods, so it is also greatly needed among our Zairian brethren . . . particularly at this juncture in the history of the Zaire Church as it seeks to find its way as a living part of the body of Christ and as a newly autonomous member of the world's Mennonite Community.



The Zaire Mennonite Church is scattered across three provinces - Bandundu, Kasai Occidental and Kasai Orientale.

The Bablba exodus was primarily to the east from where they were residing but it is referred to as South Kasai since they moved from the Kasai Occidental province to the southern section of the Kasai Orientale province—namely, the Mbuji-Mayi area as indicated on the map.

BEGINNINGS of the EVANGELICAL MENNONITE CHURCH the SOUTH KASAI ORIENTALE

by Levi Keidel

Factors which provoked division in the Zaire Mennonite Fellowship - as told by Pastor Kazadi Lukuna Muadianvita to Levi Keidel. It is the struggle as Pastor Kazadi experienced it. It was a long, intense conflict mixed with misunderstandings, human failures and sometimes violence. But as Keidel ends, "Now, with our reconciled brethren, let us rejoice."

For two reasons, this story has not been told. First, no one has gathered the facts in a way that would assure a reasonable degree of fairness to the parties concerned. Secondly, time was needed to allow wounds to heal and to see consequences in their proper light.

It is the story of conflict . . . conflict which provoked division in politics, tribes and eventually the church. A few readers may be so cruel as to hunt elements in the story which might serve as gossip fodder, and thereby reopen wounds. At this point in history, there are many things which transcend in importance the fixing of blame. The reader who has lost all his possessions in war, has fled as a refugee to save his life, and has stepped over the rotting corpses of his fellowmen who have died in starvation and in war, is qualified to set himself up as a judge and decide that "X" was more guilty than "Y". The rest of us will read with great compassion.

Initial Disorders

Pastor Kazadi Matthew lived at the oldest station of the Congo Inland Mission (now Africa Inter-Mennonite Mission), on the north bank of the Kasai River at the port town of Charlesville. He had lived and labored in the CIM field for over forty years. He was president of the CIM Church and was recognized as its spiritual leader.

Then came political independence on

June 30, 1960. The national army mutinied. Social order disintegrated toward anarchy. Charlesville missionaries put the keys to their homes and personal effects into the hands of Pastor Kazadi, and with other missionaries, left. To terminate internecine tribal warfare, the government had required the Lulua peoples to leave the mission station village, and relocate across the river. Now there remained some of the Baluba people including Kazadi, people of the Bakuba tribe which was native to that area, and small elements of population from adjacent tribes. The Bakuba were caught in the spirit of the times, and began to agitate for the Baluba to leave the area and return to the land of their forefathers three hundred miles east to the Province of South Kasai. Pastor Kazadi relates the story.

"Young Bakuba tribesmen stirred up their people," he says. "They said, 'The Baluba are preparing to steal all the missionaries' things and flee with them; they'll leave us with empty hands.' A great crowd of them carrying weapons arrived at my door. They were very angry. When Baluba tribesmen saw this, they began preparing for war."

"When I saw these things, I called Bakuba tribal leaders to my house and we sat down to talk. I knew that if the Baluba started war to protect me, many people would die, and their blood would be on my hands. I had to leave; I wanted to save my own life as well as the

lives of others. 'I'm leaving for my home country,' I told them. 'Here are all the keys to the missionaries' things. Take good care of them.'"

"When we were meeting, two truckloads of U.N. soldiers arrived. They wanted to begin arresting people. 'No,' I said. 'These people are those we've sat with for years. We're arranging affairs between us.' They took my wife and child to Tshikapa (one hundred miles south) where they would be safe."

Dream

"That night I knelt and prayed. Things were bad. I said, 'Father, we read in your Word that all the journeys of your people are in your hands. Why don't you show me, in going ahead toward the destination I hope for, what affairs are waiting for me? Why don't you show me that this path originates from you, and will have a pleasant ending?' I prayed crying out with loud words, with tears in my eyes, and with a suffering heart. I sat in a chair to pass the hours of night. Sleep caught me, and I had the following dream:"

"A great crowd of women wore green leaves tied with vines around their waists; from the time of our ancestors, this is the way our women celebrate an affair of great joy. Some of them had hoes, others had brooms, others had baskets of lime powder. Some were hoeing a new path; others followed sweeping it clean; then others sprinkled lime upon it to make it white. Then I heard a voice say, 'Kazadi, go.'"

"That dream gave me courage. When I awoke, I said, 'God my Father has prepared a path before me. I'll reach my destination.'"

Departure

"A Young Catholic man from across the river who could drive agreed to help me. We put two barrels of gas into a carryall left by the missionaries; I threw a few clothes into a small suitcase and that night we left."

"We arrived at Nyanga Station among the Bampende people early the next morning. They had no affair with

us. I explained to missionaries there why I had left. 'I have no money for this trip, I don't know what lies before me. I must have your help.' They didn't agree to give me money until I signed a paper giving them authority to take possession of my coffee mill and its diesel motor which remained at Charlesville, until I repaid them the money; then they gave me 40,000 francs (about six hundred dollars)."

"We arrived at Tshikapa and I found my wife. There I learned from a soldier and a government authority that they planned to block my leaving. At that time, politics was a tribal affair; to accuse and execute someone was an easy affair. I feared they would catch us. I told my wife and chauffeur, 'It's time to go.'"

Flight

"We took the road which led us back through Bampende country. We could not go east through Lulua country; they were at war with us. We hoped to reach Kikwit (three hundred and fifty miles west) where we could perhaps buy plane tickets to fly back east to our home country. One night we had arrived on the western border of our CIM field. We stopped at a village to sleep. During the night a great hubbub awakened me. I feared it was someone looking for me. When I opened the door, I found students from the Bampende tribe which had just come from Charlesville. 'Your leaving Charlesville shook up everybody,' they said, 'The night you left, people from all tribes, even from across the river, and from Luebo a distance of forty miles, ransacked the missionaries' houses and ruined everything. No one remained to help us, so we left too.'"

Providence of God

"Many times we saw our Father hoeing the path before us."

"Once we were terribly hungry. God sent us a Christian man, originally from our Mukedi Station, who gave us a letter to his wife in a village ahead. We
(Continued on page 15)

Dialogue

BALUBA EXODUS to SOUTH KASAI ORIENTALE

(Excerpts of dialogue between Archie and Irma Graber and Reuben Short)

Archie and Irma Graber directed the CPRA (Congo Protestant Relief Agency) activities for the exodus of the Baluba people to the South Kasai Orientale. They knew many of the people personally, took personal interest in them, and served the dual purpose of relief officer and spiritual leader.

Reuben: By South Kasai, what are we talking about geographically?

Archie: It is the southern part of the Kasai Orientale province. Zaire was divided into six provinces.

Reuben: How far is the South Kasai from where the Balubas had been living?

Archie: They came from nearly every direction. Practically all of them came from Ndjoko Punda - some from as far south as Lubumbashi. They had key places when the trouble arose. People were glad to see the Balubas leave. A lot of Balubas worked for the diamond company.

Reuben: Why did they go to the South Kasai?

Archie: That was the Balubas' fatherland, it is where their ancestors came from. When we tried to discourage them from going there because of lack of food, they said, "Even though we starve, we would like to go back to our own land to die."

Reuben: How did they get started in the territory of other tribes?

Archie: They were something like the Jews. They were aggressive, held key positions, had the most money, got key men into new industries—at least at Tshikapa in the diamond mines, all key positions were held by Baluba people.

Reuben: What happened that the exodus was initiated?

Archie: They were choosing leadership for independent Zaire. Government positions were being filled. Baluba people were getting into the prominent places in most areas and so became the hated. The people of the land said, "This land is ours and we do not want to be ruled by a stranger again." So they decided, "We will just chase them out."

Reuben: What happened when they went out?

Archie: They realized they were not safe. Rather than leave possessions they could not take, they destroyed them - even their homes. Some marriages were broken because there was some inter-marriage with other tribes. Others had strong Christian convictions and stayed together. Not all left.

Reuben: When did this all take place?

Irma: It began in 1960. Archie went back in September of 1960 and stayed until October 1961. He came back, was home until Christmas and then we went back as a family. In 1961 we were assigned to empty the Lubumbashi camp.

Archie: It took about three months to evacuate that camp.

Irma: There were lots of Balubas in Lubumbashi. They had gone there to find work, were ousted and didn't dare go back to their jobs. The United Nations took them under their wing, let them form a camp with tar-paper shanties. There were about forty-six thousand. Everybody was afraid to go into this camp because they were under the protectorate of the U.N. Because Archie knew the Balubas, knew their language, he was called from the South Kasai to serve as a go-between, to get these people from there to the South Kasai.

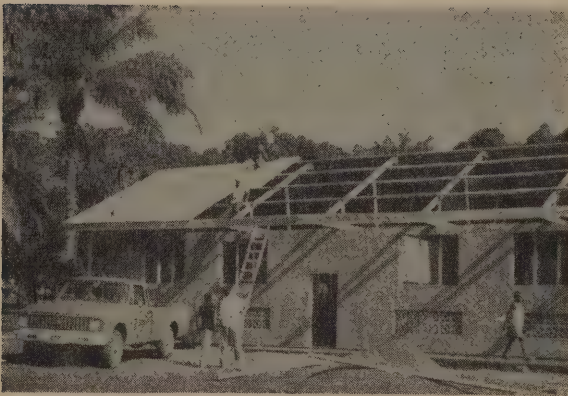
(Continued on page 14)

The NYANGA SC



Nyanga Girls' Dormitories

New classroom and work building without roof - project of AIMM Ladies' Auxiliary



Same building as above with roof partially completed.

Classes are held in temporary quarters until building is completed.

SCHOOL for GIRLS



Genny Bertsche and LaVerna Dick seated at the entrance of the temporary classroom on registration day. Both teach at the school. Where was Frieda Guengerich, directress? Probably taking this picture.

Registered and ready to go to work. Genny Bertsche stands with ten of her pupils. These are single girls who in a few years will be wives and mothers teaching their knowledge and skills to their colleagues and children.

Thanks to the women of North America who have provided supporting prayers and funds. Additional capital investments will be required as the school develops.



BALUBA EXODUS . . .

(Continued from page 11)

Reuben: Were there Mennonites among them?

Archie: Oh yes. There were more Methodists of course. After about three months, we got twelve trucks to help move them. We put them on planes, trains and trucks.

Reuben: What about getting started at Mbujimayi?

Archie: Well, CPRA was gathering a huge supply of food and clothing in Kinshasa. Robert Bontrager was in charge then. From there it was sent by boat, and sometimes as many as twenty-five planes brought it in. There were also from ten to fifteen trucks in convoy bringing it. There was bulgar from Kansas, MCC meat, cornmeal, manioc flour, rice and I remember two big loads of Irish potatoes. There was also powdered milk, dried fish and beans. Mostly staples that wouldn't perish. We had two Mercedes trucks and a VW Combi to get the food from the airport. We transported food and refugees. They were coming in carrying things on their heads, on bicycles, in baby carriages — it was a constant stream.

Irma: Actually, there were feeding centers in the villages.

Reuben: What about people who died?

Archie: There wasn't time for a long funeral. We couldn't even make coffins for them. You just tried to comfort the survivors the best you could.

Reuben: What was the prevailing mood of the people in the exodus?

Archie: It was mixed. They realized their homes and fields were destroyed. They left their work. Christians thanked the Lord — they were still alive. Glenn (Rocke) and I were helping one family set up a tent in the tall grass. They had four small children. It was getting dark and the father said, looking at the children, "My children will never know what we've gone through."

Reuben: What about political and social concerns?

Irma: There was some violence. There was fear someone was against them. The political situation was shaky. Sol-

diers were guarding and it was hard to get across borders. But I don't think Archie had much trouble. He was known — he didn't have that much trouble.

Archie: We always gave out literature, a Bible or tracts. It seemed to create goodwill and we were able to get through. Company people gave beer and cigarettes, we gave literature. We never had trouble with roadblocks.

Reuben: Did the people all live around Mbujimayi?

Archie: Oh my no, they were scattered about around the size of Ohio.

Reuben: How long did it take to get started on their own?

Archie: They really got going within about six months or so. Well, it was longer — about two or three years. They had to build houses and it took a year to a year-and-a-half to get a manioc crop. But there were other things to develop like schools, the church. . . .

Reuben: What about worship?

Archie: Pastor Kazadi Lukuna Muadianvita is a terrific leader. They organized a church right away. As a community leader, Pastor Kazadi didn't have an office, but his word was very, very important. He has done something that goes down in history.

Reuben: What about the division of the church in that area?

Archie: It was a division among the Balubas themselves. I can't explain this really. We don't exactly know all the details.

Reuben: What do you think is the next big hurdle for the Zaire Church?

Archie: I'll have to have about six months to think that one over.

Irma: It will have to find out what its needs are and try to figure out how to meet those needs on their own level—and that they've not come to yet. Many of the programs have served their purpose . . . many are no longer useful. The church will have to sit down and figure out what makes them a better church and then the big question is, "How are we going to make this work?"

Reuben: About a year ago you finished building the Tshikapa Church Center. What did you sense happening?

Irma: We learned to know some of their groans. . . . We would go to them and say, "We've got a problem . . . we have this problem with the state." They said, "Don't worry, give us your papers." We sat back and looked at it all and thought, this is really marvelous. This is our church in action and they are working without us. We're just helping them. Once I ran out of flour. I went to Mrs. Kakesa and said, "Can you loan me some?" She did. We were neighbors. This was a capstone for our thirty-five years of service.

BEGINNINGS OF THE CHURCH . . .

(Continued from page 10)

found her house, gave her the letter, and she cooked us a good meal."

"Because our minds were caught with fear, we took a wrong road and arrived at a river ferry crossing which had been deserted years ago. My heart kept telling me that we would get across. To backtrack and use the right crossing downstream was over one hundred miles. We prayed, and then waited for God to perform a miracle. The hours passed. Those with me began scoffing. More hours passed. They became angry. After eight hours a man appeared in a dugout boat. 'Is that Pastor Kazadi?' he asked. 'What are you doing here?' In days past he had been a student at our Charlesville mission station school. He went back to his village and called about twenty-five men. They cut poles and dug ferry boats out of the sand, and got us across.

"Near Kikwit soldiers had erected a roadblock. They arrested us and took me to their commander. He ordered me to open my suitcase. He found my Bible, hymnbook, and service medal the Belgians had awarded me. He said, 'It looks like you are a person without political affairs; I don't want it said that you died in the hands of my soldiers. I want to give you two soldiers to see that you arrive safely in the hands of the missionaries in Kikwit.' I praised God. On the following day, July 7, 1962, we entered a plane and arrived at

Mbujimayi, the capital city of South Kasai, the home of my forefathers."

Suffering

"Archie Graber greeted me warmly. Then he wept. His heart carried a great burden. 'Kazadi, you have arrived at a terrible time. People are dying of hunger. You should have stayed where you were.' I said, 'No, it is good that I have come. Now I can die among my own people.'"

"Archie introduced me to two pastors who helped me. One had welts and wounds on his body; they had accused him of political work; they had thrown him into prison and beaten him. We sat every day among the living and dead. There were so many, we walked over their bodies to make a path. Many were so shriveled, black and dirty and decayed, one could not tell a man from a woman. To tell about it now is just a breeze across the lips . . . but to see it with our eyes then was terrible. Archie gave us powdered milk and a few other things to distribute to the hungry."

"Every evening we pastors met to pray. We cried to God strongly, with tears. Suffering surrounding us brought us to the end of ourselves. Slowly, other Christians from here and there joined us. My mind told me to gather together these suffering sheep and to establish a place for them to worship and pray. One day leaders of the group said, 'You are the eldest among us. Be our shepherd, and help us find our way. We will work with you.'"

We leave the story of Kazadi, to fill in necessary background information and to summarize subsequent events.

Political Developments

When missions began working in Zaire, each was assigned a geographic area in which to work. Different mission groups respected each other's boundaries. Moreover, up to that time all public education had been in the hands of Catholic and Protestant missions. The Congo government accorded them financial grants to subsidize costs of education.

South Kasai had always been the field of the American Southern Presbyterians. After considerable parleying, Presbyterian leaders accepted for the Mennonites to establish their own work in the area; but because the Mennonites did not have corporation rights in South Kasai, Mennonites would set up classes necessary for the education of their children under the umbrella of the Presbyterian mission, and would be accorded their portion of government subsidy money through the recognized Presbyterian channel.

By this time, a man named Kalonji had emerged as the most powerful political spokesman. He had gained added popularity by providing funds to finance the return of Baluba refugees. At a large meeting, Baluba chiefs named him "Mulopo . . . Chief of all chiefs, whose offspring will rule us forever."

The founding father of the Baluba tribe had had two sons; Kalonji and his people were descendants of the younger son. Descendants of the firstborn son also had their political spokesman, whose name was Ngalula. These people said, "How is it that descendants of the younger brother have usurped rights of the descendants of the firstborn? If they declare Kalonji chief forever, we loose all our rights to inherit the chieftanship of our founding father." There was a *coup d'etat*; Ngalula established himself as governor of South Kasai Province, replacing Kalonji, and civil war ensued.

Separation

Inevitably, political conflict affected the church. It split the burgeoning number of Mennonite refugees into two groups. Class subsidy to both groups was suspended. Pastor Kazadi was ethnically of the Ngalula faction. Governor Ngalula was replaced by a man named Munkamba, whose authority was recognized by the Congo National Government, and who at the same time was son-in-law to Kazadi.

The school system of the Mennonite refugees was threatened with extinction. Geographic and ethnic separation from

CIM administrative offices at Tshikapa gave Kazadi little hope of securing regular help through that channel. He wanted a kind of independence which would allow unhindered development of the Mennonite Church in South Kasai. With political factors in his favor, he recognized this as the propitious time to act. He went with appropriate documents to national government authorities in Kinshasa and secured full corporation rights for the Mennonites in South Kasai.

"When Kazadi returned from Kinshasa, he called a meeting of all Mennonite leaders," reports Pastor Joseph Kalala, a Mennonite of the opposing Kalonji faction. "We did not feel he was giving us fair recognition in the selection of leaders who were to represent us before the government. We could not find a compromise. Later, government subsidy monies due classes of our faction were cut off. A delegation of CIM leaders from Tshikapa came to try and resolve the matter. When they arrived at the Mbujimayi airport, they were arrested by military police and sent back out on the next plane. They flew to Kinshasa and explained the problem to high government officials. They secured a compromise for subsidy funds to be divided between the two groups. Thus we continued trusting the help of our mother church at Tshikapa, and Kazadi continued on his own."

Kazadi Speaks His Heart

Pastor Kazadi says, "During those very hard days, all of us did some things we are now sorry for. I've heard that some people in America accuse me of purposely breaking off from CIM so that I could set up myself as chief of my own separate church kingdom. If I had gathered all my things together at Charlesville, and left at one time with a big group of followers, people would have reason to thus accuse me. But I left a fleeing refugee with only a suitcase in my hands. When I arrived at Mbujimayi, I found myself sitting under a tree in the high grass with a
(Continued on page 24)

A GENERAL REPORT from the EVANGELICAL MENNONITE COMMUNITY in the SOUTH KASAI ORIENTALE

by Kazadi Lukuna Muadianvita

To all our brothers and sisters, Christians and laymen, to all those who love the Lord Jesus Christ as Savior and Reconciler of the world; to those whose humble heart desires to render service to Him by evangelization and love of one's neighbor; to Zairian and foreign businessmen; to the world Anabaptist Mennonite Brotherhood, we send an "S.O.S." call, *Save Our Souls! There stood a man of Macedonia, and prayed him, saying, Come over to Macedonia and help us* (Acts 16:9).

This prayer of a man in the Bible we appropriate to ourselves at the moment we spread on this page these lines with a heart put to a test and pitifully in great need.

We thank you in advance for the time you willingly put to reading these paragraphs without referring to the numerous beneficent works which pre-occupy you entirely. We pray that the Savior may stir up in you that philanthropic spirit which we encounter in the Apostle Paul when he obeyed the Savior and went to Macedonia.

Before describing the program of activities of the Evangelical Mennonite Community, let us give you a concise summary of our history. Founded in 1962 by the Anabaptist Mennonite refugees of the former South Kasai, the Evangelical Mennonite Community is a religious Association regathering all the Christian children stemming from the former Protestant Mission, *The Congo Inland Mission*, now called the Africa Inter-Mennonite Mission or AIMM, with social and administrative headquarters in North America, and which came to Zaire in 1912. Its field of action was in Kasai Occidental and in Kwilu-Kwango.

At the time our country became po-

litically independent were also born the tragic events whose depths we are quiet to reveal for they are past. But in the word *refugees* you already understand the meaning of a group of people who were displaced and therefore immigrants. The Mennonite refugees in question immigrated in 1960 to Mbujimayi in Kasai Orientale, after having come from different regions of the Republic of Zaire. They had a moment of total discouragement, but during the tribal wars and massacres, the Savior manifested Himself and His presence encouraged them. After these gloomy events they resolved to establish themselves as a religious community to serve the Savior.

The community thus established was called *The Evangelical Mennonite Association of South Kasai*, (AEMSK). After the modification of the statutes of the Congo Protestant Council when it became the Church of Christ in Zaire, the General Council of the AEMSK met and adopted the name of the Evangelical Mennonite Community which is today directed and administered by a group of pastors and lay-Christians. They are:

Pastor Kazadi Matthew, President
Pastor Ntambua Paul, Vice-President
Pastor Tshibangu Isaac, Treasurer
Pastor Mutangilai Norbert, Deputy
Legal Representative
Citizen Ntumba Andrew, Legal Rep.
Citizen Ilunga Maurice, Secretary
Citizen Nkumbi Zachariah, Accountant

The Evangelical Mennonite Community set up as principal objectives:

(A) Evangelization in accordance with the command given by the Lord Jesus Christ in the Holy Scriptures and in all fidelity to them.

(B) The spiritual edification and the good order of the local churches adher-

ing to the authority and keeping the precepts of the Holy Scriptures.

(C) Academic, educational, medical and social work in harmony with the Gospel of Christ.

(D) The spreading of Mennonite doctrine.

Endowed with a *Personnalité Civile* by Ordinance number 66-439 of July 29, 1966, the Evangelical Mennonite Community was in 1969 admitted as a full member of the large family of the Congo Protestant Council, now known as the Church of Christ in Zaire or the ECZ. When the country regulated the exercise of worship in Zaire, law number 71-012 regulating the exercise of worship and ordinance law number 73-013 of February 14, 1973 modifying this law both kept us as full members of the Church of Christ in Zaire, the supreme organ of Zairian Protestantism.

PROGRAM OF ACTIVITIES

The program of activities of the Evangelical Mennonite Community, *Communauté Evangelique Mennonite* (CEM), which we reproduce here is the line of conduct which we set up to be followed and realized in all respects in view of promoting the well-being of our Mennonite aspirants in Zaire. It is conformed to the principal objectives pursued by the CEM, as agreed upon in the statutes which govern it, and as adopted by the General Council of effective members.

In its originality, the CEM, in addition to the plan of evangelization, and with the cooperation of its adepts and believers and philanthropic organizations which can assure it of the potential of their human, material and financial resources, intends to promote and realize the following plan:

(A) Create and organize places of prayer in each village.

(B) Study of the Holy Bible.

1. Create and organize theological schools.

2. Organize in each parish Sunday worship and other meetings for adult men, women and children.

3. Propagate the Holy Scriptures by the written press, correspondence courses,

es, books, magazines, posters, tracts, films, radio, et cetera.

4. Assure the teaching of Anabaptist doctrine by the study of Biblical catechism and the translation into our mother tongue of certain manuals edited by the first Mennonites of the Renaissance.

5. The practice of Baptism.

6. The practice of Communion.

7. Marriage and consecration of infants to Jesus.

8. Teaching of music and religious songs.

Concerning edification of local churches, the CEM anticipates an administrative and material organization of these places in the following manner:

(A) The construction of churches in each parish.

(B) The construction of parsonages for the pastors in charge of parishes.

(C) The construction of buildings for social work such as social foyers, orphanages, dispensaries, homes for the unhappy, widows, et cetera.

(D) The construction of academic buildings for primary and secondary teaching.

As to the administrative organization, the CEM is administered by a Consultative General Council which once a year brings together delegates from all the parishes. An Executive Administrative Committee manages the current affairs, while each parish is subordinated to the statutes and rules of interior order. It is directed by a Parish Committee of eleven members under the supervision of the pastor in charge of the parish. It organizes weekly meetings for young people, for Christian women and for men. Every other month it sends in a bi-monthly report of its daily activities to the Executive Administrative Committee and gives an annual report to the Consultative General Council of the CEM.

Continually pursuing its objectives by social, educational, medical and academic work, the CEM anticipates the structured and effective organization of social foyers, hospitals, orphanages, teaching of making literate both the young and adults, philanthropic work

by sensitizing toward an agricultural plan its adepts, so they may create for themselves a position of self-financing and community development for their well-being.

Finally the CEM has already undertaken the spread of Mennonite or Anabaptist doctrine by the reproduction and the translation into our mother language of manuals treating Mennonite doctrine, edited by Mennonite authors, which were made available to each faithful one to be interpreted and practiced. We have more gain by approaching believers with manuals thus translated into a language which they easily understand.

Our Bible Institute of Kasai, is charged to do all, so that the translation of Mennonite manuals might be done in an accessible style. Our most ardent wish is to get Zairian Mennonites to live more as realists than illusionists. In addition to authentic Zairian nationalism, he ought to appropriate a modest and humble life of Mennonitism such as was the case of the first Anabaptists who were despised because they were "Christians without vengeance and defense." They were persecuted for wanting to establish a church founded on the Bible, an apostolic church!

REALIZATIONS

Since its creation until now, the CEM, using its resources as we cited above, counts ten years of existence and has realized some points traced in its program of action. We can for example name among others some places of worship, the primary and secondary schools, the Bible Institute of Kasai, and assure the preaching of the Bible by the grouping together of the believers in each parish, prayer cells, teaching the doctrine of the principles of the Mennonites, the popularization of community development by the creation of cooperatives for raising chickens and accounts for helping the needy.

The parishes number twenty, scattered in three places. Kasai Orientale has eighteen, Kasai Occidental has one and in Kinshasa there is one.

As to education and academic work,

the CEM organized and operates seventeen primary schools and six secondary schools in which are two long cycles with the options of Bio-Chemistry and Pedagogy. The primary schools give an education to more than seven thousand, five hundred students, and the secondary schools give it to one thousand, three hundred and sixty students registered during the 1972-1973 school year. The Bible Institute of Kasai counts forty married students. It follows a course beginning on the level of first year of senior high school with a four-year program of Theology. This program is identical to those followed by the theological schools of the country.

In all, the CEM counts two thousand, one hundred and fifty church members. It has already constructed seven school buildings with permanent materials and the rest are built of sun-dried brick covered with metal roofing or palm-branch sheds. The secondary schools count more than one hundred and seven graduates with State diplomas after their passing the exams organized by the Zairian State at the end of each school year for all the schools of the Republic. Several students from our schools are pursuing university studies.

The CEM has sixteen ordained pastors who finished Bible training studies. The primary and secondary schools are directed by principals and a *Prefet* of study whose level of instruction is in certain cases high school or university with pedagogy qualifications.

The teaching personnel of the primary and secondary schools is financially subsidized and supported by the Zairian State. However, the ecclesiastical traditions cause our old pastors and catechists to suffer, who are supported with meager alms coming from gifts, offerings and tithes. Sometimes for two months they receive only from twelve to fifty dollars.

The financial resources of the CEM are truly restricted. They come from the offerings and tithes of the departments, with difficulty they cover the ordinary budget. This is to say that of the total budget of \$30,000, the offerings and

tithes rarely bring the equivalent of \$6,600.

Our believers, because they are still in the primary stage of grasping the good based on their role in the church, the CEM has undertaken the task of teaching them what the Bible teaches about the tithe and other alms. Such teaching demands time to be understood and practiced. But we are confident of the help and love which the Savior wants to put in the hearts of our brothers and sisters worldwide so that they might also think of such a work which is from sublime love.

Dear fellow citizen of the Celestial City, excuse us for having been too long in this report of a state of things truly fragmentary and annoying. For us it is truly a timely want and necessary to submit to your prompt choice a program which persists toward a change and necessitates your help.

We thank the Savior for the existence of this religious association, for to us have come days of distress and failure. At each stage of such discouragement, we have seen it outstrip our weakness in creating for us new ways, as is the case today when we humbly submit to you this program of activities to pitifully solicit your human, material and financial help so that you can also contribute to the realization of the two-thirds of this program of activity which the CEM has set up to be realized.

Upon rereading the stage covered, you confirm that the CEM is truly foolish to have anticipated in its program the points it will not be able to realize some day, if it takes into consideration its economic and human potential. In everything we are encouraged by the word of Jesus that He is with us to the end of the world.

In Job 2:11-13, three friends of Job learned of all the misfortunes which came to him. They planned to leave their homes to go to sympathize with him and to console him. Not recognizing him, they lifted their voice and wept. They sat on the ground near him for seven days and seven nights without saying a word to him, for they saw how

great his suffering was.

"He that hath pity upon the poor lendeth to the Lord; and that which he hath given will he pay him again" (Proverbs 19:17).

"Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts 14:17).

Dear Brothers and Sisters in Christ, we suppose that we have been sufficiently clear to you in this report. The projects in this program of activities, we have drawn them up in all conscience. They are of an indispensability required for the normal development of an ecclesiastic organism. We humbly submit them to you and urgently ask you to willingly and according to the measure of your ways and means contribute to their realization for the development of and the well-being of the Christians and the lay population deprived of moral, human, material and financial support. May the Lord, the God of Love illumine you and give you abundant grace so that you can make fruitful your benevolence.

Be willing by the love for one's neighbor and for the Lord whom we all serve to help us in the realization of these points in the program of activities which we do not know how to put into effect without you.

1. Construction of churches.
2. Construction of dispensaries.
3. Construction of orphanages.
4. The program of community development:
 - a. agricultural cooperatives
 - b. personnel capable of administering these cooperatives
 - c. financing of these cooperatives
5. Construction of Social Foyers.
 - a. personnel capable of managing them
 - b. development of relief personnel
6. Construction of the Bible School.
 - a. dormitory for the students with eating facilities included
 - b. personnel to direct and teach
 - c. library

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ADDRESSES OF AIMM MISSIONARIES

Furlough:

Rev. and Mrs. Ben F. Eidse
Box 1420
Steinbach, Manitoba R0A 2A0

Mr. and Mrs. Ellis Gerber
Box 286
Mountain Lake, MN 56159

Dr. and Mrs. Waldo E. Harder
RFD 3
Newton, KS 67114

Rev. and Mrs. Harold P. Harms
300 Douglas
Dallas, OR 97338

Cheri K. Keefer
2923 Broadway
Ft. Wayne, IN 46805

Lodema Short
406½ Brussels
Archbold, OH 43502

Rev. and Mrs. Wilbert Neuenschwander
Route 1
Berne, IN 46711

Dr. and Mrs. John E. Zook
18506 S.E. Clinton
Gresham, OR 97030

Mission Associates:

Mr. and Mrs. Harvey Barkman
Cite d'Asphodeles
Batiment D, Cage 2, #26
Ben AKNOUN, Algiers, Algeria

Mr. and Mrs. Henry Dirks
FOMECCO
B.P. 169, Kinshasa 1
Republic of Zaire, Africa

Missionaries on Extended Leave:

Hulda Banman
304 E. 5th Street
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Dr. and Mrs. John J. Byler
124 N. Holiday Drive
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Dr. and Mrs. Ralph A. Ewert
1301 N. 64th
Lincoln, NE 68505

Rev. and Mrs. Harold Graber
Elbing, KS 67041

Dr. and Mrs. Melvin J. Loewen
6709 Pyle Road
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Mr. and Mrs. Lawrence Rempel
315 East Cole
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Mr. and Mrs. Robert J. Schmidt
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Abbotsford, British Columbia, Can.

Mr. and Mrs. Charles E. Sprunger
Box 36
Zieglerville, PA 19492

Mr. and Mrs. Wilmer N. Sprunger
356 Van Buren
Berne, IN 46711

Selma Unruh
202 South Birch Street
Hillsboro, KS 67063

Elda Hiebert
714½ South 8th
Goshen, IN 46526

Retired:

Miss Erma M. Birky
1902 Keystone
Pasadena, CA 91107

Rev. Frank J. Enns
Box 131
Inman, KS 67546

Rev. and Mrs. Archie Graber
R.R. 2
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Mrs. Emma Moser
505 West Main Street
Berne, IN 46711

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Mountain Lake, MN 56159

On the Field

P.O. Box 45

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226 West High Street
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Phone (219) 294-3711

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Republic of Zaire, Africa

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A GENERAL REPORT . . .

(Continued from page 20)

- d. personnel to direct the advertising for the Bible correspondence courses, audio-visual aids, films, radio, press for books, magazines, posters and tracts.
- e. program of Home Economics instruction for the wives of the students
- f. personnel for Christian Education at the level of CEM

The Evangelical Mennonite Community is autonomous and will have great joy in collaborating with men who can receive them with all hospitality as children of God. In helping us realize this program, we believe that you will have rendered to the Lord Jesus Christ a service for the propagation and the popularizing of His Gospel (Matthew 28:19, 20).

We send forth our solemn appeal of "S.O.S." to each and every person of good faith into whose heart the Lord will put an ardent desire to come and help us sincerely by ways and means that are human, moral, material or financial. This constitutes our solemn and official appeal which the CEM invites you as brother, sister, philanthropic organism, societies, churches of Zaire and of the world.

We thank you in advance for all that you willingly will do in participating in the realization of this program of activities. May the Lord bless you.

BEGINNINGS OF THE CHURCH

(Continued from page 16)

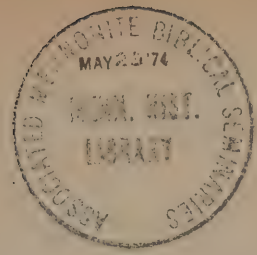
few believers here and there suffering equally with me. What was I to do? Ignore them that they perish? I did what I felt I had to do to save what little was left of our CIM flock. No one's heart is sadder than mine over the things which divided us. That is why we were so happy when Reuben Short wrote and asked if we could not find a way to come together again. He made it possible for us to do what we in our hearts wanted to do, but had no way to do."

As onlookers, we wept with those who wept. Let us leave the past in the hands of Him who worketh all things after the counsel of His Will. Now, with our reconciled brethren, let us rejoice.

VICTOR BUCK PASSES

The Kamayala Church Center was founded by an independent group of missionaries. Among them was missionary Victor Buck who passed away December 22, 1973 - just three days prior to his eighty-second birthday. Upon retirement in the 1950's he settled in Phoenix, Arizona. Later being unable to care for himself, he moved to a veterans home in southern Oregon.

While there he fell, broke his hip and was sent to Vancouver, Washington. After many months in the hospital he recovered sufficiently to go to Care Nursing Home in Portland, Oregon. His body was sent to Salt Point, New York, and was buried at Pleasant Valley, New York.



THE **AIMM** MESSENGER

AFRICA INTER-MENNONITE MISSION, INC.



BROTHERHOOD by mail from a supporting constituency (Above is a mail delivery for the week from the Kinshasa-Tshikapa flight just arrived)

SPRING ISSUE 1974

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THE AIMM MESSENGER

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Women's Page: Martini Janz

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"Brotherhood is a basic scriptural concept and can be a present reality for every child of God. If one understands the relationship and accepts the responsibility, the rewards come with amazing regularity. 'This is the Lord's doing, and it is marvelous in our eyes.'"

MILO NUSSBAUM

Milo Nussbaum, pastor of the Evangelical Mennonite Church - Morton, IL, and has served as president of the AIMM board. He will be Bible teacher and resource person from AIMM for the July 11-16, 1974 missionary retreat at Lake Mukamba in the Republic of Zaire. The following article by him speaks of the scriptural basis for BROTHERHOOD.



BROTHERHOOD— its SCRIPTURAL BASIS

Man has discovered that he is gregarious. He is not meant for isolation neither as a hermit nor as a stranger in a crowd. Brotherhood has been God's idea from the beginning. It is a relationship that exists between people who know and love God and who through that relationship come to know and love each other. Brotherhood is extremely essential to mental and spiritual health as well as to social usefulness.

In both example and precept, we see brotherhood in the Scriptures. Let us notice first of all the relationship that is required before brotherhood becomes a possibility. When an individual becomes a Christian through faith in Christ, he has the privilege of drawing near to God. Other individuals also believe and draw near to

God. The closer they stand to the Lord, the closer they will be to each other, and the closer they are to each other, the more opportunity they have for developing brotherhood. They do not make brotherhood. No one can produce it. It is a unique relationship that exists only between brothers. It seems proper to say that brotherhood is born, not made. We get this idea from passages such as John 1:12 and 13 . . . *"Yet to all who received Him, to those who believed in His name, He gave the right to become the children of God, children born not of natural descent nor of human decision, or of a husband's will, but born of God."* Brothers have a privilege of being brothers, and brotherhood is a relationship in a body rather than individuals who are operating in separate orbits.

The children of God are all in the same family as in 1 Corinthians 1:9. We are told that it is God who has called us into the fellowship with His Son, Jesus Christ our Lord, and in the next verse, He says, *"I appeal to you BROTHERS."* In Ephesians 2:17 and following we are told that *"Christ came and preached peace to you who were far away and peace to those who were near, for through Him, we both have access to the Father by one Spirit. Consequently you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household."*

The Scriptures do not teach anything about Christianity which is individualistic and separatist to the exclusion of brotherhood. Continually the Lord reminds us of the relationship that exists between those who are His. They are members of one body and of one family, and for that reason are able to enjoy real brotherhood.

There is also some evident responsibility related to brotherhood. It is not a one-way street. One of the very helpful examples of brotherhood that is given to us in the Scriptures is found in Philipians 2:3, where Paul tells us, *"Do nothing out of selfish ambition or vain conceit, but in humility consider others better*

than yourselves. Each of you should not look only to your own interests, but also to the interests of others. Your attitude should be the same as that of Christ Jesus. He made Himself nothing, taking the very nature of a servant, and being made in human likeness. And being found in appearance as a man, He humbled Himself, and became obedient to death, even death on a cross!"

In Acts 6, we have an example from the church in Jerusalem concerning some responsibilities involved in brotherhood. There it comes down to a very practical love that provides without discrimination, food and other common needs for those who are members of the household. It involves feeling the needs of other people and doing something about them. Brotherhood makes one able to see the problems that others face and makes one willing to aid in seeking a solution. In Galatians 6:10, we see a conclusion of this emphasis. *"Therefore as we have opportunity, let us do good to all people, especially to those who belong to the family of believers."* Brothers have a special responsibility to each other. It does not relieve them of responsibility to other people, but neither can the needs of other people absolve one of the responsibility for a brother.

Sometimes the responsibility involves something entirely different from material service. We see this in Acts 9:26-27. It tells us how Saul got into the church he had been trying to destroy. *"When he came to Jerusalem, he tried to join the disciples, but they were all afraid of him, not believing that he really was a disciple. But Barnabas took him and brought him to the Apostles. He told them how Saul on his journey had seen the Lord, and that the Lord had spoken to him, and how in Damascus he had preached fearlessly in the name of Jesus."* Those three words, "Barnabas took him," are one of the finest examples of brotherhood acting responsibly.

Brotherhood brings its own rewards just as sin brings its own punishment. For Barnabas, the reward began when he acknowledged Saul as his brother, and his rewards continued to increase as he saw

how this brother loved and served the Lord and helped in spreading the Gospel and the building of the Church. We see another such reward in the life of Ananias also in Acts 9. He lived in Damascus and had heard how Saul had been persecuting the Christians and trying to destroy the church. Then the Lord said, to him, *"Go to the house of Judas on Straight Street, and ask for a man from Tarsus named Saul, for he is praying. In a vision he has seen a man named Ananias come and place his hands on him to restore his sight."* However, Ananias was very afraid even though the Lord commanded him. After some conversation with the Lord, Ananias was persuaded that this was the right thing to do. Acts 9:17 says, *"... then Ananias went to the house and entered it. Placing his hands on Saul, he said, 'BROTHER Saul, the Lord Jesus who appeared to you in the road as you were coming here has sent me so that you may see again and be filled with the Holy Spirit.'"* To call a persecutor of the church a Brother is a step of faith, but it brought its own reward. Ananias had a chance of seeing as he could not have seen in any other way how the Lord was working in this life. If Ananias had believed the rumors and even the true reports about Saul, without having them tempered by the further revelation from God, he would have missed the rewards of brotherhood with Saul. For the more mature Christian to speak the word, "BROTHER," to a new Christian is a reward for both of them.

Sometimes it is also difficult for the new ones to accept the older ones as brothers. In Galatians 2:8 (and following), *"For God who is at work in the ministry of Peter as an Apostle to the Jews was also at work in my ministry as an Apostle to the Gentiles. James, Peter, and John, those reputed to be pillars, gave me and Barnabas the right hand of fellowship when they recognized the grace given to me."* The right hand of fellowship extended by the older Christians to the newer ones is also a reward for both of them. It indicates their rec-

ognition of the brotherhood that God has brought to pass.

Another kind of reward is seen in Philippians 1:3-5, *"I thank my God every time I remember you. In all my prayers for all of you, I always pray with joy because of your partnership in the Gospel from the first day until now, being confident of this, that He who began a good work in you will carry it on to completion until the day of Christ Jesus. Rewards of thanksgiving and mutual prayer and joy and partnership in the Gospel are those bonuses that God has provided for brothers."*

Rich rewards are ours because of blessing now and additional blessings for the future. These are described for us in Ephesians 2:6 and 7. *"And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus in order that in the coming ages He might show the incomparable riches of His grace expressed in His kindness to us in Christ Jesus."*

Brotherhood is a basic scriptural concept and can be a present reality for every child of God. If one understands the relationship and accepts the responsibility, the rewards come with amazing regularity. ***"THIS IS THE LORD'S DOING, AND IT IS MARVELOUS IN OUR EYES."***

BROTHERHOOD of GIFTS

by Peter Buller, Professor, Kinshasa Theological School

When Paul in his letters to Rome and Corinth calls upon the Church to recognize its unity, he sees that unity in terms of a diversity of gifts.

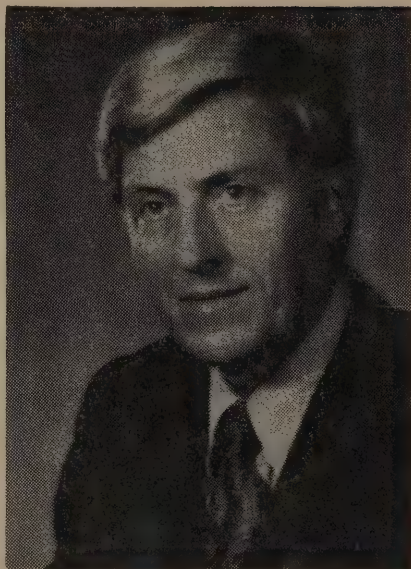
"So we though many are one body in Christ . . . with gifts differing according to the grace that is given us."

"Now you are the Body of Christ and members individually. God has placed in the Church . . . apostles, prophets, teachers, miracle workers, healers, helpers, leaders, those with language ability."

In a word, Paul's concept of the Church is that of a brotherhood of gifts.

A look at the above cited list indicates that these gifts present in the Church by its members are both natural and spiritual. Some such as teachers, healers, helpers, leaders, and language ability stem from human capacities present in the lives of both Christians and pagans. Others such as apostles, prophesy, and working miracles represent a divine capacity given in addition to natural ability, though the effective exercise of this capacity may well draw on natural human talent. Yet such a distinction of natural and spiritual gifts is a misleading one. All natural gifts become spiritual when they are yielded to God. The African-trained nurse's ability to heal becomes a gift in the brotherhood when, and only when, he offers his talent to God for transformation into the spiritual. The buried talent kept for self fails to receive the Master's blessing.

As a brotherhood, the Church is called to recognize its giftedness. To truly do so it must create a climate in which natural gifts are offered up to God by its members and in which the Spirit is at liberty to bestow divinely-given capacities. For the Spirit is never wasteful of divine resources and will not plant a seed which is doomed to fruitlessness by a parched and unreceptive soil.



The basic task of a missionary to Zaire in this decade is that of encouraging the brotherhood to make full use of its gift potential. He does this in at least three ways. The first involves exposing the gifts of his African brothers and sisters. This means willing withdrawal on his part, enabling an African to exercise latent skills. Thus, the choir directed by brother Bavukumuna may sing with less perfection than if a trained westerner directed it, but the willingness of the missionary to decrease allows the Church to gain a gift. A gift is exposed to and made available for the brotherhood as Mrs. Munina, wife of a pastoral student, discovers after a patient insistence by her missionary teacher, that she *can* lead the weekly chapel service.

The missionary further extends the brotherhood of gifts in the Church by training in natural skills needed for the ministries of the Church, while at the same time challenging his students to a

personal dedication to Jesus Christ. Of the young men graduating from the Secondary School next June, certain ones as they take up professional positions become part of the gifted brotherhood of the Church because they see their life in a total context of serving Christ.

However in the turmoil of the thrust towards Africanization, we tend to forget what is the most significant and effective way of the missionary to contribute to the Church's brotherhood of gifts. There is even a popular heresy abroad today that says this way is outmoded and even counter-productive. But to neglect and avoid it is to destroy the very roots of Christian mission. The missionary is called upon to contribute his own gifts and make it an integral part of the brotherhood of gifts. To do less than that is Christian paternalism which the African church resents deeply. The missionary's gift that is shared with the brotherhood in a spirit of love and service for Christ becomes part of the total wealth of the Body of Christ. So the teacher in a Bible School is not "training pastors for the Zaire Church." Rather he is a part of the Zaire church, sharing his gift so that together with that church he may grow in his faith. This was Paul's missionary aim, for he tells the Romans, *"I earnestly desire to share with you some spiritual gift for your establishment, but also so that I might be comforted by our mutual faith."*

The Spirit's gifts to the brotherhood are given within a cultural context. Thus though the same gifts are given to two brotherhoods separated by culture and distance, these gifts will be expressed in

contrasting ways. We must even be prepared to accept as Spirit-given gifts that are enunciated in a way that threatens our conception of what a gift should be. If we accept that our western-trained Christian doctors have a gift of healing for the brotherhood, are we willing to accept that an African approach to healing can also be touched by the Spirit, and add to the gifts of the brotherhood? Or are we right in raising our defenses and crying "witchcraft" when the healing pattern does not measure up to our concepts?

The gift of leadership exercised in the African cultural context of chieftanship may appear to us as too autocratic. But the Spirit will not necessarily carbon-copy our democratic American-Canadian institutions for use in Africa, our protestations notwithstanding. The gift of pastoral counseling too passes through the African cultural filter before it can benefit the Zairois brotherhood. This writer remembers a time when he felt he mustered all his American Seminary wisdom and applied it to counseling an African brother. It bombed. Afterward I had occasion to seek counsel and ask a brother what had gone wrong. "My friend," said he, "it appears you were much too direct." Which explains in part why the Spirit may be pleased at the gift He has given an African pastor enabling him to sit patiently and counsel for five hours with a fellow believer over a matter that my western instinct says should be concluded with the Spirit's benediction in twenty minutes.

The foregoing theorizing on gifts can easily become an ivory tower activity if

Gift of singing and leading a choir - Kamayala choir



we fail to realize that brotherhood of gifts represents individual members working together—each contributing his part so that Christ's body may grow and flourish. Gifts is Christians in action, living the multifaceted life of the Church. The Evangelical Theological School of Kinshasa is one such expression of the living Church. A few random "snapshots" of activities on any day underlines the fact the ETEK is people united in offering their gifts to serve Christ, and each other.

Mr. Nsimba, the mason, whose ready smile and willing spirit reflect the Spirit within him is there troweling the floor of the new visual education room. Leading the chapel service is Muzola. It is Lent as he calls us to confession of our sins, his message is enlivened with African proverbs and punctuated with the chanting responses of his listeners typical of genuine African preaching. Afternoon finds Tshimoa, a student with artistic and musical talent at the rear of his house lettering signs to mark the construc-

tion site of the new Mennonite Church that is to be built. Meanwhile Dii, who serves as school chauffeur, in his spare time between studies, leaves the campus for the city hospital with a sick child and his concerned parents.

Shortly afterward, Ngangala is absent from the afternoon Greek class. When I investigate I find that he has been called to give Christian counsel at the home of another student who is involved in a painful personal crisis. In the early evening, Pastor Ntontolo, the vice-president of the school, presides at a political meeting of the student body required by national law. Pastor Ntontolo read a passage from Romans, chapter thirteen and calls on the future Zairois pastors to fully dedicate their lives to Christ so that they will be able to effectively serve their nation as Christian leaders.

And so ETEK as well as every Christian community in Zaire finds abundance of life as it yields to the living Christ whose gift of himself for them is the epi-center of the Brotherhood of gifts.

"Be devoted to one another in brotherly love; give preference to one another in honor;

not lagging behind in diligence, fervent in spirit, serving the Lord;

rejoicing in hope, persevering in tribulation, devoted to prayer,

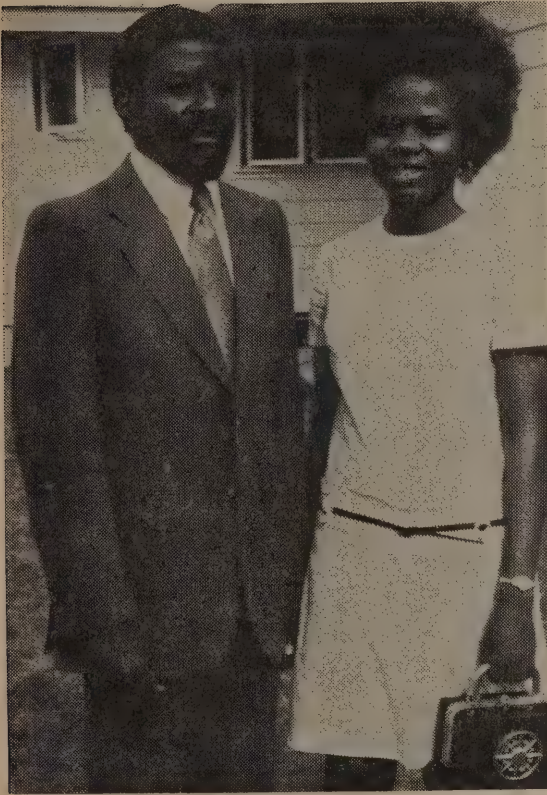
contributing to the needs of the saints, practicing hospitality."

Romans 12:10-13

(From the New American Standard Bible)

ZAIRIAN BROTHERHOOD

—an excellent article written by Kidinda Shandungo pointing up the family as the key to African brotherhood. Mr. Kidinda is completing a Master's program at George Peabody College in May and plans to continue his studies toward a doctorate to be completed by December 1974 - with exception of the required thesis which he will research in Zaire. Mrs. Kidinda is taking studies in English and other basics. They have three children.



This semester there have been many visiting professors from different countries to lecture at the International Center at Peabody College where I am studying. One of the visitors was an African professor of Comparative Education from the University of Ibadan, Nigeria. Talking about urban migration, he pointed out that there are many people who move from rural areas to the cities, where in many cases, they need to be supported by their relatives who work there. After the class, one of my American friends laughed at me and asked me how many cousins and brothers will I have to support when I go back home to the Republic of Zaire. The question was not a simple one. Since being in this part of the western world, I can well understand how difficult it is for people from developed countries to understand the rights and obligations of the individual to the group of which he is a member in African societies. My own experience last summer in Moundridge, Kansas, is also difficult to understand for someone who does not have the cultural background for it. It was the first time in my life that I was exposed to a home for the aged. The first question which came to my mind was whether or not these aged people had children. When I found that most did, then the next question was to know why these children did not take care of their parents!

What my friend asked me by joking about how many cousins, brothers, and

sisters I will have to support when I go back home, and the impression that I had about the home for the aged are group security system concerns according to culture. In all societies, there are systems, rules or organizations which guarantee the society of its members. This is equally true for traditional societies as for developed countries where the individual has more social mobility and less pressure from the group. The relationship between the individual and the society in which he is a member cannot be understood without taking into consideration the level of economic, political and social development. Coming from African culture I could say that Americans are not grateful to their parents because they do not take care of them when they become old. This impression was corrected by an old man who told me that there was a time not long ago when they took care of their parents as we do in Zaire now.

There are many social practices that some attribute to a given people, but which are in reality the result of the level of economic, political and social development. My intention here is to try to analyze and to explain the concept of brotherhood in African society. Better understanding of brotherhood requires the understanding of the political, economic and social systems in which it works.

In traditional African society, it is very difficult, if not impossible to imagine the individual living an autonomous life, without help from the community. Hunting, harvesting, building houses, and many other activities which constitute the subsistence in traditional Africa require the participation of many people. It is difficult for an individual to survive if he does not belong to a group. Since the economic system is not based on monetary exchange, the notion of selling and buying is reduced to the simple notion of exchange. For example, if I go help my friend build his house, I will not expect him to pay me for my work. But the idea is to help him assuming that some day I will need a house and will need a friend to help me

build it. Similarly, if I have many chickens and want some sheep. In such case, I will trade some chickens with someone who has sheep. Although this operation can be compared to the concept of selling and buying, in reality and from the African point-of-view, it takes the form of a "gift." This notion of "gift" is very strong in African society and in many cases it becomes an obligation. There are many expressions in African languages in which the men who do not want to share (to make gifts) their goods with other members of the community are considered to be bad people. The good citizen is that person who cares about other members of the community and who shares with them.

Another factor which puts emphasis on the communitarian characteristic of the African brotherhood system is the composition of the community in itself. As in all societies (modern or ancient), the family has always been the basic unit. When we talk about society, it is important to mention the basic difference between what is "family" in western societies and what Africans mean about "family." In western culture, "family" means the unity of father, mother and children. So when we talk about "family," it will mean nuclear family. In African context, when people talk about family, it does not necessarily mean nuclear family, but goes beyond the nuclear family to include cousins, nephews, and others. So when people talk about "family" in Africa, they often mean the extended family. The non-autonomous existence of nuclear family in African society is so remarkable that in the majority of African languages, there is no word to designate "nuclear family." In many Zairian languages, when people want to talk about nuclear family, they refer in terms such as *vumo* (Gipende) or *difu* (Tshiluba), which means "Stomach." Thus, if the nuclear family does not have autonomous existence, it's more difficult for the individual to be autonomous.

As the extended family constitutes the basis of African society, the extension of social systems can go further to reach

the circle of clan and tribe. The clan is the sum of the extended families which can trace back to a common ancestor, and the tribe is the sum of clans. Generally, each tribe has its own language, its own territory and some distinctive customs.

Within this social system the concept of mutual support and good relationships among all the members is very strong. It is difficult, if not impossible to find a man starving while others are having plenty of food. The individual finds his security and insurance in the community of which he is an integral part, and to which he contributed to by work. Given this security provided by the community to the individual, one might expect that there will be a high tendency among the members of the community to not work and be supported only by the others. Though there may be some people who prefer to profit from the work of others, the number of this type of people is very small. In fact, the obligation for the community to provide security and insurance to the individuals goes hand-in-hand with the obligation for the individuals to bring the fruits of their work to the community.

In African society, the land or forest to be cultivated does not belong to individual people, but to the whole community, which can be village, clan or tribe. Each member of the community has the right to cultivate as much land as he can. In some cases, if the population becomes dense, the land can be divided between the clans or even to extended families. If the land size becomes small compared to the number of the population, then some people will move to other land. But the most important concern is that the society has the obligation to provide opportunity to all the members to have land to cultivate. In return, all members have to work in order to meet their needs. The chance given to everyone to work is not simply a right for the members of the community to enjoy, but it is also an obligation. In traditional Africa, everyone, except for the children, old people and invalids, must work. Although there are no spe-

cific laws demanding people to work, or providing punishment for those who do not comply, work in itself, and the attitude of the people toward it are determining factors in the success of involvement of everyone. Given the communitarian characteristic of the approach to work, a refusal of a member to participate in the activities of his community can be considered an attempt for that member to disassociate himself from his community. A man who does not want to work is considered a bad citizen, and people refer to him as being lazy. To be considered "lazy" is not an easy thing to live with in traditional Africa. A young man, for example, who is lazy means he is not willing to build a house in which to lodge his family; and not to be willing to hunt or cultivate and bring food to the family. This then means that he is not able to marry and have a family. With this bad reputation the young man will not be respected by anyone, thus making parents of eligible girls very wary of him as a mate for their daughter. For a girl to be considered lazy and not willing to work is even more painful, because in this case she may not have a chance to be married, which is generally considered abnormal.

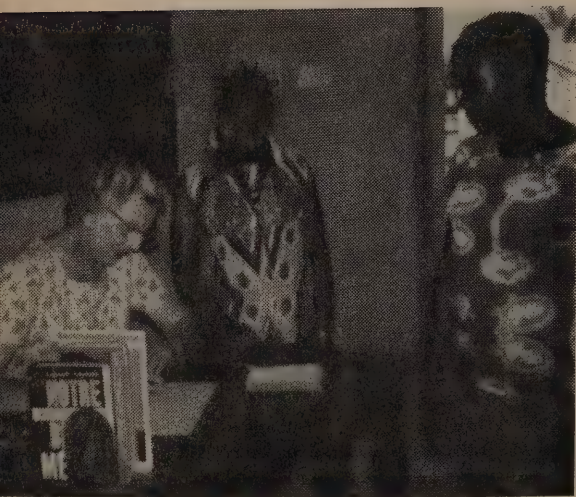
The work is so tied to the life of the people that many sociologists who have studied African societies consider it an integral part of social and spiritual life. The association between work and religion can be explained by the existence of many songs and ritual ceremonies which accompany work.

To the system of mutual support within each community (extended family, clan or tribe) must be added the hospitality of traditional Africa toward foreigners. To give food or something to drink, and to give a place to sleep to a foreigner has always been considered a sign of good citizenship. It is because of this hospitality that people could travel during times of peace across different villages, or even tribes, without carrying food or money.

What is happening in modern Africa now is something which is new in terms

Continued on page 18

Progress report . . .



Frieda Guengerich, directress of the Nyanga girls' school answering questions.

As I look back to October 3, 1973, the day our nine students moved into the dormitories, we have come a long way. Since then we have added five students making fourteen.

The first month was very exciting as well as frustrating. Even though I had known we would have to start at rock-bottom, I had not realized how far down that was. I found myself spending class period having the girls cut out pictures from magazines to teach them how to handle the scissors and follow the lines. Dividing one centimeter by two to come up with one-half centimeter was an impossibility, they told me. One day, when I had called them down a number of times for biting the thread off instead of using their scissors, one of the girls said,

The NYANGA



Students at work during

"... for you it is easy to remember to cut the thread because you have always had a scissors. But we do not have any scissors in our homes so we aren't used to cutting the thread." I cannot imagine what it would be like not to have a pair of scissors or pins and needles handy. But to them, many of these things are new.

Because the new classroom building was still being built when we began classes, we met in the building where we have the dining hall. We were very crowded. The teacher could easily tap the first girl on the head when she was standing in front of the class. I often bumped into the girls' spike hair-dos as I attempted to walk down the aisle between the desks to check the work they

GIRLS' SCHOOL

by LaVerna Dick



laboratory period.



LaVerna Dick, professor at the Nyanga girls' school showing a student how.

were doing. We moved into one of the two classrooms in the new building when we resumed classes after Christmas. The second room has not as yet been completed.

Most of our projects are sewed by hand. We first make our own patterns; then do our cutting and sewing. The projects are outlined in the curriculum guides and lessons. The girls do very fine handwork. When seams need to be redone, they moan and groan and clack their tongues, but many times they will undo their work without my telling them. This is a good indication of their attitude toward the work we are doing.

Shortly after Christmas, we received five of our ten sewing machines. This year, our work consists mostly of exer-

cises which will help the girls learn to handle the machines properly.

Their classes consist of an assortment one would find in a Home Economics program in North America, but with the emphasis on sewing. We are at this point in the middle of a nutrition unit, and they seem to be very interested even though they do find the information new and somewhat difficult at times.

I believe that God has called us here to do a job. We have seen His leading and guiding hand. We want to thank Him also for what He has enabled us to accomplish up to this point. We also want to thank the many people in America who have been praying for us and giving so that this work could be started. May God bless you for this interest.

CAN BROTHERHOOD be applied to POSSESSIONS?

by Fremont Regier, missionary working on development in Zaire

"For you were called to freedom, brethren, only do not use your freedom as an opportunity for the flesh, but through love, be servants of one another."
GALATIANS 5:13

The other day I listened to a conversation between a visiting, frustrated development worker and a Nyanga teacher-farmer who has managed to lift himself above the average level. The teacher said, "I've served notice to my maternal uncles that as they don't help me teach, they may have none of my salary. And since they never help me with my rabbits, they may have none of the profit from my farm." The foreigner replied, "You are not the typical villager we are discussing, because in your culture you always have to share whatever you may have." The teacher replied, "Granted, but my uncles are villagers so we are changing."

Anthropologists often see the African culture method of the extended family as explained in Kidinda's article, as a cozy, comfortable way of caring for each other. Others see it as a custom that is counter-productive to development work because it tends to act as a leveling mechanism that keeps everyone at the same point of development, which automatically continues to be low. If a man who has an extraordinary amount of initiative or good luck gets ahead economically, his brothers come and "sit" at his place and "eat" off him until the savings are spent and the last chicken eaten—and thus shared.

I have a close friend here at Nyanga who in the eyes of his family members is wealthy. Today as I write this he is deathly sick, probably dying of what we see as tetanus. A large group of

family members and friends have congregated. For ten days now they have been trying through complicated structures of dialogue and divining and native medicines to determine who put the sickness-causing curse on him. It all stems back to a day in 1968 when a goat given by a new chief and eaten by my friend and a number of others was not shared with one who thought he deserved meat also. He has been cursed and now the payments being made back and forth in the family constitute another form of this leveling process. They are using the illness to profit from a man whom they feel has not shared adequately, venting upon him their frustration and slowly killing him by witchcraft.

I had thought of centering this article around this extended clan method of sharing possessions, but the above leaves me confused. Is this brotherhood or merely mutual selfishness?

Next, I thought of writing from the viewpoint of international brotherhood. In order to live, people need food, shelter, health care, self-respect and a community life, but does anyone really need the calories, and cars and energy-consuming commercial culture to which North Americans currently aspire? Maybe some sort of leveling process like that of traditional Africa is needed on the international level. I thought of the population explosion. Since you began reading this article, four thousand babies have been born—most of them to parents in poor countries. Today, you and I share the earth with some 3.5 billion inhabitants and if growth continues at the present rate, that figure will have doubled by the end of the century.

In 1798 Thomas Malthus wrote that mankind's propensity to beget would soon

outstrip the earth's capacity to provide. At the rate that the few highly industrialized countries are using precious resources it hardly takes a neo-Malthusian to wonder if they will last much longer. Pollution, resource depletion and over-consumption are the three plagues which surround the cradle of every child born in a Western nation. A U.S. biologist has calculated that in these terms each new American is equivalent to the addition of about five hundred people to the population of India.¹ It is not the poor countries with a weak economy and a high population growth who are responsible for the abuse and depletion of natural resources. It is the rich countries with a strong economy and a very low population growth who are responsible for the harm done to humanity through their wastage. To take a case in point, the amount of advertising alone in a single Sunday edition of the *New York Times* is sufficient to print all the schoolbooks for a whole year in a country like Cameroon. And there are fifty-two Sundays in a year . . .

It appears that some sort of massive sharing on a nation-to-nation basis will be necessary so that one American will no longer cause as much pollution, resource depletion and consumption as five hundred Indians. The 1960's were first called the "Decade of Development," and we optimistically thought we could finally produce enough food for all and cause development everywhere. Significant growth in Gross National Product was achieved in some countries, but population growth and these countries' world trade disadvantages and other factors ate up the gains. Foreign aid really has not worked. Development has not happened. The masses have not experienced raised levels of living. Development is just a whole lot harder than we at first thought. Disillusionment at home and abroad has caused a decline of aid in the seventies, which had been proclaimed as "The Second Great Decade of Development."

The failures of foreign aid to produce development are inevitable and certainly understandable for underdevelopment is largely the end result of the opposite of

international brotherhood. Underdevelopment comes from a whole international system which is based on colonial dependency and which is perpetuated by trade relations biased in favor of the industrialized countries. The debt servicing of some lesser developed countries has reached the point where they are not net exporters of capital to the industrialized world. Government foreign aid is basically selfish in design and political in action. "The United States is the least responsive to Third World needs of any industrialized country at this time. The U.S. help is small and is getting smaller. Its quality and quantity is declining . . . It lags far behind the policies of Europe and Japan. The U.S. regards developing countries both large and small, solely as pawns on the chessboard of global power politics."²

Nation-to-nation brotherhood. I'm still confused.

Perhaps we will have to define our terms more precisely. Let us think of specifically Christian brotherhood as applied to possessions. It is good to get word that our supporting churches in North America even in a year of wild-running domestic economy problems and spiraling costs had gone over the top in giving for the 1973 mission budget. But this month, an American visitor told us that he had sensed a sentiment among American Mennonites that surfaces: "Here is my money for overseas work, but do not bother me by telling me too much about my sister church and her development problems over there." Is this responsible Christian brotherhood applied to possessions? Confused? Still!

I had my initial over-optimism on worldwide development possibilities knocked out of me before the first decade of development was over. I'm still getting it knocked out of me. But I'm still here. I have confidence that there must be some positive answers somewhere.

Are we doing any better in international church-sponsored programs? I think so. Recently an Italian official in Zaire's largest diamond mining company told me, "We'd rather cooperate with a

small organization with a modest budget and claims like yours which is doing big things, than with spectacular-sounding programs of grandiose plans, usually ending up with little to show for it."

Church development workers recognize the advantages (which my Italian friend may or may not recognize) of the unique Christian approach of personal relationships in Christ, applied to development. They look not for quantity, but quality, present and eternal. They search not for the spectacular, but for "conscientisation"—becoming aware, with the developing people, of themselves, their environment and their possibilities under God. Local participation in planning, administration, action, and evaluation is desired at any cost. They no longer see themselves as high-level experts with all the answers working *for* people, but as learners, they struggle along *with* people.

Perceptions are most important. One can look at poor peasants in Zaire and say that their poverty and poor health is a product of laziness or a lack of initiative or culture taboos. Or, one could say these people would be neither poor nor sickly if they could get the kind of social acceptance, jobs and incomes that would enable them to have better housing, food and health care. In other words, how poverty and poor people are perceived makes all the difference in our view of brotherhood of possessions. Depending on how much I want for myself, the world can become over-populated or lacking in resources if just one other person comes along. Depending on how much I want for myself, the Third World may just remain underdeveloped until they try to take my possessions away from me by force.

In our planning for responsible Christian brotherhood applied to possessions in the Twenty-first century, might we do well to include striving for life-styles based on much less profligate consumption of natural and man-made resources? What needs to be seen is that many so-called poor people everywhere are already living such lives. There will never be enough resources for this world's masses to enjoy a standard of living equal to

that of modern Canada or the United States. Might one aspect of responsible Christian brotherhood be that the wealthy should become more like the poor? This in order that more of the family of man might, "... know life and know it more abundantly?" (John 10:10).

Traditional values in African culture are being questioned. Western nations are accelerating economic protectionism and looking out for their own welfare at the expense of less-developed countries. In times like these, brotherhood becomes, in even bolder relief, a strictly Christian concept. Neither the extended family, clan nor Western foreign aid are any longer, "Brotherhood"; certainly not "Christian."

In such times, will Westerners interested in responsible Christian brotherhood become interested beyond the point of giving money? Will they, through genuine dialogue with people in developing countries, be able to find ways to work together without producing dependency or neo-paternalism? In the language of responsible brotherhood there is no longer room for the terms 'donor' and 'recipient.' Will we perceive that we are fellow-travelers who must learn together how, in Christ, to apply our common partial knowledge and available resources to the totality of the problematized situation?

Increasingly, we will be *forced* to face the problems of the people in the less-developed countries. A day of reckoning is coming. According to Christ, their problems have always been ours also, theologically. Now they are becoming literally so. Can we through His Spirit apply genuine brotherhood to our possessions in facing these common problems?

1. Fieldman, David. "Population, a Growing Crisis," *Cooperation Canada*, January/February, 1974, p. 6.

2. Bergsten, Fred C. "The Threat From the Third World," *Newstatements*, Volume II, Number 2, 1974, p. 5.

MUD-HOLE BROTHERHOOD

by Samuel Entz, AIMM missionary responsible for transportation and mechanical services at Kalonda.

On the one-hundred-and-fifty mile trip from Tshikapa to Kananga, the midway point is a mudhole that cannot be fully described in words.

It is ten to twelve feet deeper than the road originally was, approximately two hundred feet long, at the bottom of two hills, in the heart of a big forest with many large trees on both sides. The ground is clay and when wet, becomes very slick. I have seen at least a half-dozen people take a very unexpected seat there, when their feet went in some direction not commanded.

On a recent trip through this dreaded midway point, there was one truck in the mudhole and twenty-five waiting to get in. We arrived at 2:30 that afternoon, and when we saw the waiting-line, we were sure we would be spending the night there. We had sixty pounds of fresh meat that would need refrigeration within twelve hours. "Lord what shall we do? This meat will spoil if we have to spend the night here." Upon surveying the situation, we saw every truck was getting stuck, including the four-wheel drives! A four-wheel drive was coming from the other side turned around and towed the trucks through the mud going to Tshikapa. We were the eighteenth

truck headed that way. This was very unusual to have an African tow another truck in trouble and I was afraid that he would not do it for long. I said to the other drivers, "Look, fellows, this will not last long. Let me get through first and I have a long two-hundred foot cable and I will stay and pull each one of you through." They agreed. We pulled to the front of the line.

With another prayer, asking for wisdom and divine intervention, we entered the "Waterloo" of the Kananga trip. We kept our Chevrolet in low because the mud and slush was so deep it was coming over the front bumper. However, we had to keep enough momentum to keep the truck moving over the very rough logs that lay at the bottom of the mudhole, serving as a base. Many get stuck going between these logs and not even "grip" tires have traction on wet logs. The only way out is to be pulled out.

Some drivers drive real fast and a tidal wave of mud builds up, blocking out the headlights. It is hard to believe without seeing it! We have seen trucks with the bottom half of the radiator completely blocked with mud. This is a narrow gorge and going fast builds up a big tidal wave.

We took off. The motor was kept turning at 1,200 to 1,500 R.P.M. which gave us ample power and momentum to get over each hump of log. This allowed much of the mud to pass back under the truck. Now the mud is getting shallower and we are not building up a tidal wave anymore. We build our speed to 2,500 R.P.M. The logs are still making the truck bounce tumultuously. We must build up speed for the 'soapy' hill ahead. Now



we have reached the last forty feet which is the stalling point. We give it full throttle ahead with a motor speed of 4,500 R.P.M. We are climbing now and still moving good. Another ten feet and our motor speed has dropped to 4,000 RPM. The drivers are losing traction now but those mud grip tires are doing a good job in spinning away the slime and mud and getting a new bite in fresh clay! The motor speed has dropped to 3,500. The front wheels are going over the crest and the drivers have another fourteen feet to go. The tires start smoking as the four-ton load presses them down into dryer clay. The motor speed has dropped to 3,000 R.P.M. but it is right in there pitching. The rear wheels have crossed the crest. "Praise the Lord, we are through once more!" Hundreds of people on both sides of the road are cheering and clapping. The mission truck went through on its own power. Now their trucks will be pulled through and they will soon be on their way after a night at the dreaded place. As I stopped the truck, pulled the brake and stepped out, a quietness fell over the group. The Lord helped us through. Glory and Praise be to His Holy Name.

Then we began the long task of pulling each one through. The four-wheel drive trucks resented the idea of being pulled and made two or three futile attempts to get out with all four wheels spinning while they were slipping down the hill backwards. Then they stopped and we put on the cable and towed them out. The fellow who was helping before we crossed left, so we had to help all the rest by ourselves.

We left one four-wheel drive truck on the other side to tow the trucks going in the other direction to Kananga. When he had them all towed through, we waited for him to get through. He had a four-wheel diesel and he was determined not to be towed! After sliding down the hill the fourth time, with all wheels spinning, he stopped and said, "Hook on Muambi!" So we pulled him out also. Three more trucks came while we were helping the others so in all there were twenty-nine trucks.

The time was 6:30 p.m. now. "Thank you Lord for helping us so we did not break something on the truck in these severe pulls. Now give us journeying mercies so we will get home by midnight."

As we crossed the crest of the long hill, we noticed six or eight trucks off to the side of the road so we could pass. I asked the driver, "What is the matter, why are you stopped here?" He said, "Muambi, they wanted to make sure you did not break your truck and would have to spend the night out here alone." That really touched my heart. God bless them for their thoughtfulness.

Many trucks we meet now, the driver starts waving a long way off and we know it is one that we helped in our ministry of BROTHERHOOD in the mudhole. We pray that through this they will turn to Jesus Christ, who alone can lift them out of the miry clay of sin and write their names in the Lamb's Book of Life.

Zairian Brotherhood from page 11

of social organizations. The western concept of social stratification based upon individual achievements, is destroying the communitarian system based upon mutual support and in which the individual has less autonomy. While the traditional society provided opportunity to all its members; today's Africa where everything is evaluated in terms of money gives opportunity only to a very few people - mainly those who had the chance to study and thus obtain a high-paying job. With this change, the whole concept of giving, helping and providing equal opportunity, which constitute the basis of the mutual support characteristic of African brotherhood, has been and is still being destroyed. The consequence of this destruction is the loss of security and insurance of the individuals who constitute the society. If modernization must be accompanied by the loss of the traditional systems of security and insurance, the failure of the modern Africa to create another system of security and insurance to replace the traditional brotherhood will have the consequence — the loss of social equilibrium.

I NEED YOU -- YOU NEED ME

by Reuben Short

It was about a half century ago. Federal Highway number six was being built directly past the farm where I was raised. The roadbed was graded and leveled but winter had arrived prior to laying the stone.

The roadbed a half-mile east of the homestead was complete. Travelers often dared to bypass the "Road Closed" barriers that warned of impassible road ahead. To them, clay when dry looked good.

But about thirty rods west of our lane to the road was a low, soft spot. Rains and lack of adequate drainage kept it wet. People brave enough to try their skills in the mud cut deep ruts that in time became impassible. Cars that failed to hit the spot with considerable momentum stopped dead in the midst.

This was exciting for a boy. Shortly, the frustrated driver would be trudging through the mud to the farmhouse. The more sophisticated the driver, the more interesting it was. There he was—pants rolled halfway up to the knees, once neatly polished shoes smeared with sticky clay, often cursing the mudhole.

It meant going to the barn, hitching up Molly and slushing into the mudhole to fasten a chain on an appropriate place. Molly did the rest. Oh yes, then the gratuity. We would say, after being asked, "How much do you charge?", "That's okay, hope you won't get stuck further down the road." Sometimes the tangible thanks was really generous.

But then when it wasn't—one tended to ponder, "Should I have bargained on a price before pulling him out?" A little more thought and it occurred to me, "Maybe a little brewing in the mud while you wait for a boy and a horse to make up their minds to help would be good."

We never had a price for our service. Our parents taught us it was neighborly to pull cars out of the mud and we should not expect to be paid. I think

I actually believed that—but when you could use the money, and the man in the mud had it, but he was stuck—why not? Yeah, why not?

Occasionally, this boyhood experience comes to memory. It provides food for thought.

I think of a typical traveler. He miscalculated what might happen if he bypassed the barricade before the mudhole. He dared and got stuck. Blest with material goods, he could flash a ten or twenty to the mudhole. But the hole refused to release him. Endowed with knowledge and wisdom, he could quote prose, recall scientific formulas, elucidate on a theory, but the mudhole would not budge. A theologian, who knew about miracles, how God delivered Israel from the Red Sea, but quoting the Lord's Prayer, upon opening his eyes,—still was in the middle of the hole.

All the "stuck" travelers needed a willing boy and faithful Molly. "I need you—you need me." What for? How does it work? What's BROTHERHOOD about? Why don't people obey the warnings—stay out of mudholes! Why are some born in them? Why doesn't everybody keep a "horse" to pull them out in time of trouble?

People are in mudholes all over the world. Some are like the famine-stricken Sub-Sahara; tornado victims; permanently crippled; mentally impoverished; racially oppressed; unjustly indicted; drug addicts; or the deeply frustrated. They need a willing boy and a Molly.

A generous BROTHERHOOD is needed. What if Africa Inter-Mennonite Mission asked, "What will you give me if I come over and help?" "What will you give me if I repair your broken leg?" "If I introduce better ways of living?" "If I make possible an education?" "If I share the Gospel?" "Why don't you get out of the hole yourself?"

There is a time when one brotherhood may be dependent on another. When

does a local brotherhood function on its own? A simple answer might be, when it is determined to do so. It may mean to practice doing without things. So long as there is adequate production of food, clothing, and shelter—that may well be possible. Simple living may not even feel like a prison except when placed side-by-side to the more complex.

The fact is, the world is a broad spectrum of development. Natural resources are scattered and some hidden. Necessity has been the mother of invention. Exploration by the curious is the product of generations of development. Initiative is influenced by climate, opportunity, and need. People can and do affect each other. Man is selfish—he wants what can be gotten and what another has obtained. Christ injected the best possible life-style, but universal man sees it from where he stands. Each culture has its boy and a Molly. Sometimes they choose to bargain by the mudhole; sometimes they eagerly get into the mud and offer a hand.

For over sixty years, AIMM has been giving personnel and means overseas. It is possible to think we do all the giving without receiving. But we have received much more than we could possibly give. We all receive more than we give. How? We give as one person but many, perhaps thousands, contribute to our lives by things they do directly and indirectly. We read the thoughts of others. We are encouraged by the prayers and comforting words of others. We learn most everything from others. We just haven't thought of it that way. The host of people from the broad spectrum of cultures and races contribute to our thoughts and being.

Oh, yes—the mudhole, all kinds of people get into it. Molly will get her hay and oats for the effort. She'll be happy with that.

But me, what makes me happy? That depends on me. Maybe on what I expect.

BROTHERHOOD is

mutual concern
mutual support
mutual sharing
mutual fellowship
mutual respect
mutual security
mutual love
mutual focus
mutual loss
mutual achievement
mutual suffering
mutual joy
mutual effort
mutual benefit
mutual involvement
mutual friendship
mutual responsibility
mutual feelings
mutual interests
mutual rewards
mutual thrust
mutual understanding
mutual participation
mutual progress
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mutual courage

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ADDRESSES OF AIMM MISSIONARIES

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406½ Brussels
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18506 S.E. Clinton
Gresham, OR 97030

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R.R. 2
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Anna Quiring
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Selma Unruh
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Elda Hiebert
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Goshen, IN 46526

Mr. and Mrs. Ellis Gerber
Box 286
Mountain Lake, MN 56159

Dr. and Mrs. Waldo E. Harder
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300 Douglas
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Cheri K. Keefer
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Ft. Wayne, IN 46805

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Route 1
Berne, IN 46711

Mission Associates:

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Batiment D, Cage 2, #26
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Mr. and Mrs. Henry Dirks
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B.P. 169, Kinshasa 1
Republic of Zaire, Africa

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226 West High Street
Elkhart, IN 46514
Phone (219) 294-3711

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Geoshen College
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AIMM DELEGATION TO AFRICA

Occasionally a delegation of AIMM Board members is sent to Africa for the purpose of negotiating developments and fellowship with the overseas church. It began in 1960, was repeated in 1967, and again in 1971. Another delegation trip is planned for May 27 through July 1, 1974 which will include Zaire, Lesotho and Botswana.

In Zaire, the 1971 "Fusion Agreement" will be reviewed and celebrated. Relationships will be reviewed and goals, priorities, and strategies evaluated. Funding of programs and operation of the Zaire Mennonite church will be studied.

In Lesotho, the consultation will center with Allan and Marabeth Busenitz, who were assigned to work at the Mophato Youth Center of the Lesotho Evangelical Church. Church Officials will be visited, explorations of the Busenitzes and opportunities examined, and hopefully a sense of direction for that area established. The visit to Botswana will be primarily to learn of possible ways AIMM might help there at this time.

Members of the delegation are designated by the supporting conferences of Africa Inter-Mennonite Mission. Art B. Janz is the delegate for the Evangelical Mennonite Brethren; Andrew M. Rupp for the Evangelical Mennonite Church, Elmer Neufeld and Howard Habegger for the General Conference Mennonites. James E. Bertsche will travel with the delegation from Zaire to Lesotho and Botswana.

THE AIMM MESSENGER

AFRICA INTER-MENNONITE MISSION, INC.



Back row l. to r.: Mpoi Mukula, Ntumba Kalala, Kakesa Kasala, Howard Habegger, Ilunga Musasa.
Front row l. to r.: Kamba Mpoyi, Kazadi Muadianvita, Kabangi Shapasa, Elmer Neufeld.

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THE AIMM MESSENGER

All correspondence regarding subscriptions, renewals, changes of address, or manuscripts for publication, should be sent to The AIMM Messenger, 226 West High, Elkhart, Ind. 46514.

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Editor: Reuben Short

Asst. Editor: Sue Barkman

Women's Page: Martini Janz

Publication Policy: The MESSENGER is sent to members of the loyal supporting constituency of the Africa Inter-Mennonite Mission requesting it. It is our aim to publish four issues each year. There is no regular subscription charge. Publication costs are covered by free-will offerings of the readers who also are financial and prayer supporters of the AIMM.

EDITORIAL

Subsequent issues of the AIMM MESSENGER will be edited by James E. Bertsche, newly elected Executive Secretary of AIMM. His resources of knowledge, experience and capability will make this publication informative, inspiring, authentic. He will determine the purpose for the ensuing issues.

The purpose during my editorship was primarily to inform. Themes were carefully selected so that over a period of time, the AIMM constituency would be able to develop a growing understanding of developments and their process in Zaire as they occurred. Much has happened since 1912. Many people were involved. Each person had a distinctive role. The church was planted in Zaire. It is extending and developing. It is self-governing. AIMM continues to provide personnel and funds as may be helpful. We ought to do that.

The church experienced the usual struggles of planting and developing. Closely related to those struggles were the social and political activities within the country and pressures from without. The church was planted during a time of political colonialism. It dealt with independence and subsequent temporary anarchy. It survived a short-lived democracy and welcomed a benevolent dictatorship. The most recent adjustments are to cultural authentication. It moved from paternalistic subjection through integration to autonomy and fusion. It is going, growing, developing and struggling. I have faith it will become a resource church for outreach and helping others.

This is a time to strengthen inter-continental bonds. The Zaire Mennonite Church may capably be the church and we will mutually benefit by caring deeply for each other. The forms of caring will need to be determined according to developments. Communities that have meant so much to each other because they have struggled together will most certainly wish to maintain some form of bond—one that is tangible.

While calls and demands come from many parts of the world to which the church might respond, the developed fellowships such as Zaire should be maintained and grow. We are not mandated to do everything in the world but wisdom and love compels not to abandon the friends we have.

THEME of this issue — —

From the very beginning, Africa Inter-Mennonite Mission recognized the African as a total being. As a basic entity, he is no different than the basic differences of Caucasians, Orientals, or Indians. He is of Negro descent by no more choice of his own than that of other races. He is comparably human with all other races.

The African had a civilization, highly developed in many ways, but different from that of other cultures. His world of reality was the formidable jungle of tropical Africa demanding survival of the fittest, and the spirit world which for the most part was conceived as demanding appeasement. While making discoveries of an elementary nature, and practicing a survival culture, he was comparably uninformed in scientific discovery. Life was determined by the laws of nature and chance.

But the surrounding world was making discoveries—learning, changing, developing and unfortunately taking advantage of people unable to cope with them. Rather than caring and sharing, oppression was practiced. The advantaged literally confiscated resources from the lesser advantaged maintaining and increasing cultural gaps.

The church from many lands, enlightened by the Scriptures, by Divine revelation, and by conscience, sought to counteract the vicious avarice-minded materialistic world. The job was indeed challenging. Helping and really caring for “body, mind, and soul” demanded high risk, huge investment compared to resources, sacrifice, and exceedingly strong motivation. Under the power and guidance of God, it was done.

The hazards of nature, of hostile governments, of suspicious people, of distance and deprivation, were overcome. Some people died in the attempt.

The work was sponsored by a host of people. Those who fell by the wayside were replaced with new recruits. It was a movement willing to expend materials and people because of the obvious need and possibilities. Assistance began where the need was found. Medical assistance developed from the lowly aspirin to the modern hospital well equipped and staffed. Learning began from the porch of a missionary or the shade of an available tree to university level. Spiritual understanding was guided from animistic slavery to freedom in Jesus Christ as Savior and Lord.

Significant developments have occurred. Colonized countries have become independent. Life for many has become more secure and less crude drudgery. Hope has come to many a soul.

However the problems of change will continue for a long time. The struggle to keep pace or cope with world development is frustrating to a people that has not experienced development in less advanced stages. In this respect, our mission is a continuing one.

But comparably important, we will wish to maintain and let grow the wonderful relationship that has developed. It will be good for them and for us.

This issue points up some of the developments in the body, mind and soul ministries of the past and present.

"God grant that our commitment to our Lord and to His purpose for us in the decade of the seventies may be of such a nature that we can of a truth say with a servant of God another day: 'The spirit of the Lord God is also upon us for the Lord has anointed us to bring good news to the suffering and afflicted. He has also sent us to comfort the brokenhearted, to announce liberty to captives and open the eyes of the blind. He has also sent us to tell those who mourn that the time of God's favor to them has come.'"

The following article has been selected from an address given by Dr. James E. Bertsche on the theme—

WATERSHED ISSUES CONFRONTING MISSIONS IN THE '70's

The human scene of our day is influx but the divine imperative for witness and discipleship lies upon us no less for that.

Scherer provokes thought as he writes that new ways must be found to express the unchanging missionary obligation until it approaches the intention of Jesus Christ in sending forth apostles.¹

And what might be the shape of the "new ways" called for? Is it a question of new orientation? New equipment? New attitudes? New training? As a matter of fact, what does the apostolic pattern have to teach us?

Compared to our mission program of the past, the apostolic context of witness offered little security or stability. Indeed, there was a certain *expendability* that characterized the existence and experience of the early church.

Trueblood in his discussion of the "Phenomenon of Mission" points out that Christ did not employ the concept of remnant but "the utterly different idea of leaven. The wonder of leaven is that it is effective not by keeping itself separate from the world but rather penetrating the world."² Thus it was that contrary to the expectation of the early Christians, there was not an ingathering of the nations to them at Jerusalem but rather the contrary. They were diffused, scattered among the nations as leaven. In brief, they were expendable.

David Shank in his treatment of the topic, "The search for new Mission Guidelines" sounds much the same note when he suggests the need for increased mobility, flexibility and *dispensability* on the part of missionary personnel and board policy.³ What might an attitude of increased dispensability mean for a mission board? Could it perhaps mean some of the following?

—hanging a bit looser relative to investments and holdings overseas.

—being less rigid as to the priorities for financial "gifts" to overseas churches.

—being willing to explore opportunities for broader cooperative efforts of witness, whether with fellow North American church communities or with overseas churches, or both.

What might acceptance of greater dispensability mean for missionary personnel in the future? Could it perhaps imply for some

—a serious effort to live in circumstances comparable to those of the people among whom they serve?

—the acceptance of the Spartan pioneer style of life required to reach some of the remaining "out back" areas of the world still untouched with the name of Christ?

—taking out residence or even citizenship papers in order to gain access to some problem areas?

—seeking to relate to oppressed people in tension areas of the world with the personal risks involved?

Expendability . . . dispensability. Perhaps another key word for the seventies could be *creativity*. Much is being said about the necessity for breaking out of old molds and traditions in missions. We are being challenged to innovation. What about the old dichotomy of home and foreign missions? Bishop Newbigin comments on the tendency of the older churches to always assume that "home base" is the western world and the ends of the earth are "over there somewhere else." But once the church becomes a worldwide fellowship, then home base also becomes worldwide and the "regions beyond" can likewise be anywhere. The Bishop then concludes that a more realis-

tic differentiation lies in the crossing of the frontier between faith in Christ as Lord, and unbelief.⁴

If this concept is valid, might we not pursue the idea of a joint effort of witness together with our third world believers in an area new both to them and us? Or might we not profitably investigate the possibility of a dark-skinned third world pastor coming to work with some of our urban minority groups among whom we seem to have been largely ineffectual? What might be the result of an adequately staffed and financed, intensive focus upon the foreign students who live and study among us by the hundreds in the United States and Canada?

And, finally, to the foregoing terms let us yet add *availability*, a term which speaks of constant expectancy in the presence of God, of constant renewal of purpose, of committal of self and resources to God's will for us individually and corporately.

That there is spiritual stirring on every side in our day there can be no doubt. Evidences are multiplied all about us of the sovereign moving of the Holy Spirit. God grant that our commitment to our Lord and to his purpose for us in the decade of the seventies may be of such a nature that we can of a truth say with a servant of God another day: "The spirit of the Lord God is also upon us for the Lord has anointed us to bring good news to the suffering and afflicted. He has also sent us to comfort the broken-hearted, to announce liberty to captives and to open the eyes of the blind. He has also sent us to tell those who mourn that the time of God's favor to them has come."⁵

FOOTNOTES

1. Scherer, James. *Missionary Go Home!* Prentice Hall, Inc. Englewood Cliffs, New Jersey, 1964, p. 5.

2. Trueblood, Elton. *The Validity of the Christian Mission*. Harper and Row, Publishers, New York, 1972, p. 98.

3. Shank, David. *His Spirit First*. Herald Press, Scottdale, Pa., 1971, pp. 30-31.

4. Beaver, R. Pierce. *The Missionary Between the Times*. Doubleday and Co., Garden City, New York, 1968, pp. 158 ff.

5. Isaiah 61:1 ff.

"The term dropout doesn't apply to the spirit-filled church."

The "HEART SOUL MIND" Commandment

by Reuben Short

Some questions have numerous answer possibilities. Especially those related to the abstract. Preciseness is impossible. For example, the behavior of man. His actions can be analyzed and predicted. But not with mathematical precision—only in patterns.

But complicated man with possibilities for good or evil, could receive and respond direction. The direction offered by Jesus was perfect in origin and quality. Application of it obviously came through in diluted forms. Man has been unable to manage abstract relationships because the relationships are as imperfect as the people working at them.

Jesus sought to make certain that men worked at the right things in the right way. Some understood in principle; few were capable of carrying through on it. But fortunately there were those who tried.

Jesus taught and demonstrated His teachings. The teachings were authoritative. His listeners ascertained their authenticity. Honest people readily recognized He represented more than the common sub-ideal life and relationships. His

words emerged from power to validate them. Storms halted their rage at His command. Evil spirits ashamedly fled from their victims. Bodies were delivered from disease. Some physically dead were raised.

Jesus saw man as a total being. He knew man to be composed of intricately inter-related parts. "Heart, Soul, Mind."

Love meant a response, without reservation, of all the parts of man to God. It meant likewise a similar response to humans. To neighbors—those with whom one lives. To people everywhere. To all kinds of people. Oh yes, and with "all your strength."

Let's apply this commandment to AIMM relationships with the Zaire Menonite Church. Early minutes and reports indicate a reservoir of compassion from concerned individuals for people far away and about which they knew very little. The "far away" were regarded as "heathen," illiterate, and inferior. They recognized such had a soul, could respond to the Gospel, and the Gospel was meant to apply to all peoples.

Appeals for brave, strong recruits to

go brought volunteers. Funds were solicited employing compassionate appeals. People took the command of God seriously, lived frugally, gave generously and many of the gifts were supported with intercessory prayers. The church grew and was strengthened by the intense effort.

When the work began, the area touched was not only oblivious to the Gospel but quite unaware of the surrounding world. Development deprived Zairians of the excitement of discovery; it was imposed. Raw materials were produced and gathered; finished products were returned from somewhere. A wide gap between raw materials and finished products continued a long time but is slowly closing. Closing largely because missions increasingly regarded their mission to include the whole man. Priorities of approach had to be determined. Man is body, mind and soul. Bodies were capable of health; minds capable of knowledge and understanding; and souls capable of redemption. Human behavior and relationships had mysterious depths. The Gospel had a lot to say about the whole package.

With time, work was compartmentalized. Efforts to help were divided into evangelism and church planting; medical services, home economics, and industrial arts, agriculture, schools of sorts, radio and literature efforts to awareness, and structures to administer the pursuits.

The total man effort, appropriate or inappropriate as it may have been and continues to be, rather abruptly entered a funnel. Some seventy assorted Protestant

churches were suddenly funneled into the Church of Christ in Zaire. The espoused purpose was to bring oneness to the church. Communities of believers were allowed to retain their individual identities. With some modifications, local programs were encouraged to continue. It was not the end of mission nor church. But it was meant to terminate divisive efforts of mission and church. There were no restraints on man loving the Lord God with all his "heart, mind and soul" and "his neighbor as himself."

But there was pressure to halt the western import of the Gospel and stimulate African authentication of it. In the process, it was and is difficult to distinguish what is purely cultural authentication and what of Gospel content. The government is determined to have progress and unity built around African ideals. It is determined to restrict western ideas of what is the best form of religious liberty if such does not comply with authentication. Thus the context for church growth and development is intricate—but we must not regard this as doomsday for the church. It is a time of sorting-out; for retrospect; of new beginnings and adjustments; of genuine challenge.

It is a time for us to respond with continued intensity in the Spirit of the first and great commandment that "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind" and "You shall love your neighbor as yourself." (New American Standard) Matthew 22:37-38.

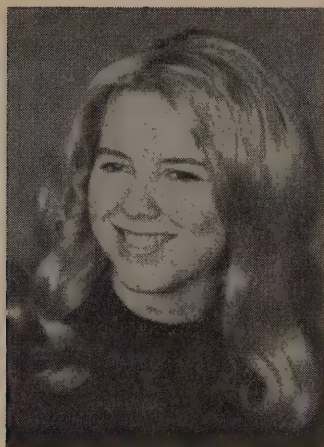
The term dropout doesn't apply to the spirit-filled church.

AFTER WE'VE GONE 5,280 FEET — WHERE to THEN?

This question is provocative to every Christian. Where do we go after we've "walked the first mile"? Are we allowed to sit down and rest for awhile or quit since it seems that we have "done our share"? How can we measure a mile anyway? We learned in school it was a unit of five thousand, two hundred and eight feet, but really now—how can we measure a Christian mile? One way is to reflect on the past road traveled—the good stretches and the bad bumps and see how far we really have come according to what Christ expects of us. How often have we gotten stuck in the potholes or taken a wrong turn somewhere and ended up taking a time-consuming detour? Have we planned for the road ahead and traveled prepared?

Someone once said that success is neither fame, wealth, nor power, but it is knowing, seeking, loving and obeying God. How would you measure the success of the Africa Inter-Mennonite Mission during the past sixty-three years? One way would be to look at the work of AIMM as it is now, which can be done easily enough by reading the reports from missionaries and hearing firsthand their reports of struggles and victories. Keeping in mind that this mile will be measured how AIMM has succeeded in knowing, seeking, loving and obeying God. Reflecting back on the AIMM "roadmap"....

It all began in the hearts of church



Sue Barkman
AIMM office secretary

people from the Central Conference of Mennonites and the Defenceless Conference of Mennonites, both groups having broken with the Old Order Amish in Illinois and Indiana. It was a cold day in January and the year was 1911, when a small group of church leaders from both of these conferences met at Meadows, Illinois, with the object of their meeting "... to have our Boards cooperate in investigating a field of labor in Africa."

This group gave their mission Board the name of "United Mennonite Board of Missions" in March 1911, which eventually was changed to "Congo Inland Mission" in 1912 and was retained until 1972.

In the official minutes of a meeting of the Board which took place on September 19, 1911, they stated their object "... shall be for more united effort in the spreading of the Gospel of Jesus Christ especially in unoccupied fields in heathen lands."

Those earlier years were mainly spent in seeking how they could best reach their goal of propagating the Gospel of Jesus Christ. They soon realized that they would need to minister to the "total person"—that the African was made of intricate parts that could not be ignored and still enable them to reach their goal. The African was made up of *body, mind,*

and *soul*—each dependent on the other.

The first obvious reason the mission board sent missionaries to the early Congo was to minister to the *soul*, since that is the part that was first thought of in evangelization. Gradually the mission took on more facets of service, ministering to the total person—a person with a *body, mind* and *soul*.

Earliest missionaries sought first to minister to the minds and souls. Translation and language work began almost immediately. This led to the teaching ministry and emergence of mission schools. As missionaries learned to know the customs, culture and language of the African they could better know how to relate the Gospel in terms he could understand. However the missionaries were dismayed by the physical condition of the people they ministered to. With hardly any clothes on their backs and disease raging in their bodies, it was hard to listen to what the missionary had to say about Jesus. Witchcraft was used to “heal” diseases that usually led to fatal consequences and the elements of nature were rude to the unclothed bodies.

In the June 20, 1918 meeting of the Board, it was recommended that the various churches affiliated with the mission, prepare boxes of clothing and rolled bandages to be sent to the early Congo. This idea caught on quickly and the first thrust of the Ladies Auxiliary began here. In addition to preparing clothing and bandages, the ladies made shirts for each of the African students, along with layettes for the babies. This phase of the work caught on quickly and has not faltered to this day.

For the first twenty years, missionaries carried small supplies of drugs and the very simplest of surgical instruments with them to the field. Several of the ladies were graduate nurses and did what they could to help the suffering without a doctor's counsel. When a case was too severe, a patient had to be carried by hammock up to one hundred and fifty miles to reach the nearest government doctor. This was clearly inadequate to the already overworked missionaries.

By August 1929, there were still no doctors on the CIM field—only two

trained nurses and four tiny dispensaries with meager hospital equipment. An average of one hundred and forty patients were treated per day in those dispensaries.

The question of sending a medical doctor to the Congo field had been under consideration since the Board meeting of January 25, 1923, but doctors were not easily available to serve in this way. However in 1932, Dr. Rudolph Unruh became the first CIM medical doctor and provided a vital service to the CIM mission field until 1936, when he returned home.

The early Board realized the need to care for the physical side of the African. A. M. Eash showed the wisdom of this when in January 1933 he phrased it: “... *A Christian worker who is in the medical field has opportunities no one else has... (we are) healing bodies to save souls.*”

The facet of education can hardly be contained in the classroom alone. The early missionaries did a lot of teaching in ways that did not involve a classroom situation. However they were involved in teaching the basic rudiments of reading, writing and arithmetic. The first classes were held either in the shade of a mango tree or on the porches of the missionaries' huts. Slates were used to write their lessons, but as the education work grew and more young (and older) Africans wanted to learn, there were not always enough slates to go around. When this was the case, the eager student would write his lessons in the dust with a stick.

Thus began the CIM educational phase of the work. It was the intention of the Board to educate these people's minds so as to help them in the understanding of the Scriptures. Bible training schools later sprang up and dealt with subjects such as “Old Testament Types,” “Pastoral Theology,” “Bible Synthesis,” and similar subjects.

Before any of this could take place, the local language needed to be reduced to writing and translation work needed to be done. In January 1924, this work was justified when a mission executive remarked: “... *That the minds of these multitudes shall be educated and trained in intellect and soul...*”

Thus, we have the missionary of early Congo as a teacher, who evangelized as he taught and trained, and also served as a medical missionary (as best he could) and evangelized as he served the physical needs.

By no means does this suggest that they neglected the spiritual training. This spiritual training first had to be taught (or *caught* as the case may be) to the Africans by example and later as the language came more easily to the lips of missionaries, it was preached and taught (as in the Bible Institutes).

The earliest evangelistic trips were not traveled on the best of roads, nor in the best of conditions. When the "push-push" came out—a two-wheeled cart that was "pushed and pushed" through the lush growth of the jungles and over the bumpy

and sometimes wet and sticky roads, it made evangelistic trips a bit easier than before. With this new innovation the missionaries could load a lot of their gear in the cart and push it to their destination instead of hiring a multitude of porters to carry it all. These trips would sometimes take the missionaries away for several months since the traveling was very slow and arduous.

There are many things we in this year of 1974 can never really know of the early missionaries' struggles and victories—just what we have in written record and by word of mouth. However, there are many things in the present we can never really know either except by report—we must draw our own conclusions with the guidance of the Holy Spirit. (Continued on page 21)

Recognize C.E.M. a Legal Body

The decade of the sixties was a time of political shuffling in Zaire. Independence was achieved and a power struggle followed. It affected tribal relationships.

The Baluba tribe had scattered among other tribes. It was a slow process that occurred over many years. Balubas were mixed in with the tribes when the early missionaries arrived in Africa. They were aggressive and had developed considerable prestige and power.

The revolution subsequent to Independence forced the Balubas to return to the South Kasai. It was a political tension with the church caught within it. Tribal loyalties often superseded Christian brotherhood relationships.

The result was that a group of Balubas forced to the South Kasai formed a Mennonite Church independent of the original body. They were able to get government recognition and incorporation. While the government and the Protestant church movement recognized their independence, the Mennonite church of Zaire (CMZA) resisted the idea. AIMM felt obligated to relate to the Baluba group and did so through the original Mennonite church. The Mennonite church refused to recognize them as a legal entity.

Since 1971 several overtures have been made to reconcile the two separate bodies. An initial meeting was arranged in June of 1971. It was a start. Other meetings were held with additional progress. Fellowship and recognition of each other's rights became clearer with each encounter.

During the June 10-13, 1974 meetings of church officials at Tshikapa, the AIMM, the Mennonite Church of Zaire (CMZA) and the Evangelical Mennonites of the South Kasai (CEMSK) were represented. An appeal was made by the South Kasai representation for recognition as a legal body by the CMZA and AIMM. After considerable negotiation, agreement was achieved and formal document drafted and signed. The front page cover of this issue portrays the signing of the document.

We feel this is another giant step in the right direction toward development and extension of the church in Zaire.

MISSIONARIES to ZAIRE in AUGUST

Lodema Short began her overseas missionary career in April 1947 and has provided continuous service with the exception of a few interruptions. She was one of the first teachers eligible for state subsidy when this was granted to Protestants in 1948. Although such subsidy was discontinued, she continued and has become known as a specialist in Pedagogy at the Nyanga Secondary School. She acquired her Master's Degree in Education in 1962 from Bowling Green State University.

Lodema is a veteran of many changes in Zaire. Recognition of Protestants for state subsidy was one. She went through the process of pre-independence tension, of independence days when for a short time anarchy drove whites from the country, the difficult times of the Kwilu rebellion, and rapid development since. She experienced firsthand "authentication" as required of the school system. She left for Zaire on August 13, and has been assigned to Nyanga by the Zaire Mennonite Church.



Lodema Short

**Dr. and Mrs. John J. Byler
Steven Mark and Rachel Anne**



Dr. and Mrs. John J. Byler have volunteered to assist in the medical program in Zaire at Kalonda. Dr. Byler will replace Dr. Elvina Martens during the Martens' furlough when she will assume the Byler practice in South Bend, Indiana, in his absence.

Dr. and Mrs. Byler served with AIMM from April 1968 to December 1970 in the Republic of Zaire. Because of health factors, the Bylers were compelled to return to the States. This past year Dr. Byler had open-heart surgery making it possible for them to return to Zaire for a short term.

Mrs. Byler (Martha) is a registered nurse and will assist in the medical program as time allows. She will have the responsibility for Rachel and Steven.

The medical program at Kalonda continues to grow in spite of additional services provided in the area by the Catholic church. Plans have been submitted for expansion of the present facilities and services as funds and personnel allow.

Bylers left for Zaire on August 5, 1974.

**Dr. and Mrs. John E. Zook
Rebecca, Daniel and Paul**



Dr. and Mrs. John E. Zook have been AIMM missionaries since July 1955. Dr. Zook began as a General Practitioner and during an extended furlough of July 1965 through August 1969, met the requirements for a General Surgeon and acquired certification.

Jeanne (Mrs. Zook) is a Registered Nurse and in 1968 acquired a Master's Degree in Nursing Education. Her special interest has been to train African nurses and during the 1969-1973 term in Zaire, served as Directress of Nursing Education at the Tshikaji School located just outside Kananga. Currently AIMM missionary nurse Marjorie Neuenschwander teaches at the same school.

Zooks are returning to their posts to continue services as heretofore. They will leave on August 19 for Zaire.

During their last term, the Good Shepherd Hospital was built, a cooperative project of the Mennonite, Presbyterian and Methodist churches. AIMM missionary Sam Ediger was chief engineer and builder.

The major building operation was completed this past June. The hospital is designed to serve as a training center, serve the community and take referral cases requiring special care.

Rebecca (Becky) Zook will remain in the States to continue her college studies. Daniel and Paul will continue secondary studies at the American School in Kinshasa.

... TO THE TOTAL WOMAN of ZAIRE...



Kakesa Kafutshi

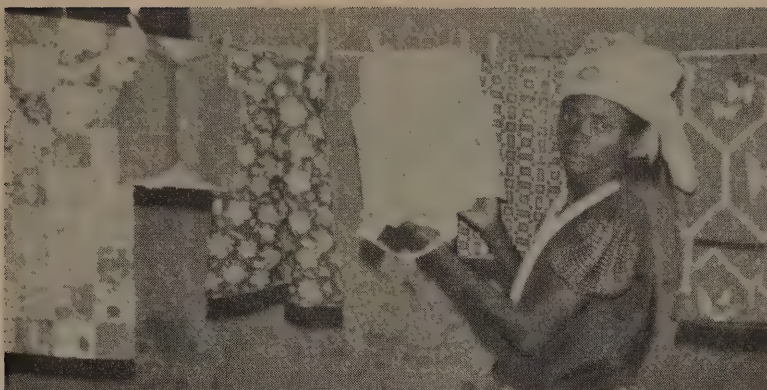
The AIMM Ladies' Auxiliary has from the outset worked toward the development of a ministry to the total woman of Zaire. The Ladies' Auxiliary does more than just do *for* the Zaire women, but has strived to do *with* the Zairian woman and enable her to be trained and prepared in the many facets of the woman's work and life in Zaire.

Specialized medical care for the women is a reality in the local maternities coupled with child care and hygiene classes. This type of work has become a large avenue of service. The infant mortality rate used to be quite high. With the help of missionary nurses, together with trained Zairian nurses, babies can grow to be strong and healthy children. Equally healthy mothers are important in raising active children and this too is the goal of the maternity work. A witness of *body* and *soul* is carried on by trained doctors and nurses who are also qualified spiritual leaders.

The Nyanga Girls' School is geared to prepare young women for the job of wife, mother and professional woman. The elements of sewing are stressed most, but a variety of Home Economics courses involving nutrition and housekeeping skills are included. A young student, Kambamba Mitodia writes: *"That which interests me (in the school) is sewing and housekeeping. I hope to finish my four years here successfully that I may be a good mother to my children."*

"Our biggest task in the foyers is spiritual. . ." reports Tina Quiring, Directress of the Christian Women's Foyers in the Zaire Mennonite Church.

If you were to be passing through Kalonda, Mukedi or any one of eleven different places on a Saturday morning you would notice a gathering of women in-



volved in Bible study. Stay around until Tuesday afternoon and you would notice the same gathering of women busily sewing—layettes, quilts or whatever happened to be their project. Zairian women are beginning to teach others in the use and care of the sewing machine, while others are learning to be very adept with needle and thread. This is “Foyers.” A ministry to and for the women of Zaire.

Literature plays an important role in the foyers. The Bible study classes would be almost meaningless without some written lessons to go with them. Leona Schrag works in this area. At present Leona, Ngalulua Kamba and Tshibaubau Mutombo are working on lessons about the parables of Jesus. These lessons become more meaningful to the Zairian ladies when it has been written from the point of view of another Zairian lady. The goal of Bible study after all is for clearer and better understanding of what God is saying to people today—whether they be Zairian or North American.

Others are working with and training Zairian women in housekeeping and sewing skills, together with training programs for preparing Bible study leaders, Foyers Leaders, teachers of children’s classes, and pastors’ wives. This program is carried on at the Kalonda Bible Institute by Anna V. Liechty, who works with wives of the I.B. students and Gladys (Mrs. Peter) Buller, who works with wives of ETEK students, fulfilling the same objectives.

The ultimate goal of the women’s work is to help these Zairian women provide good food for the soul as well as for the body in each of their homes.



A TRIP to REMEMBER

by Elvina Martens, M.D.

Dr. Richard Hirschler and I usually take turns making monthly trips to our large dispensary-maternities in the AIMM area. However this trip started out differently than usual because my husband Rudy went with me. Rudy is director of the Bible Institute and is usually tied to classes and various responsibilities there. However he had arranged to interview and give entrance exams to prospective students at Ndjoko Punda and Banga at the same time as I made my medical visit. My usual routine is to fly via MAF to one of the posts, spend that day and half of the next day there, then have someone take me via pickup truck to the next post, spending the following day there. A flight home the next afternoon completes the itinerary. Often there is a stop half-way between the last post and home where we hold a clinic.

The plans for this trip were to leave Kalonda-Tshikapa Wednesday morning "as early as the pilot can land." A widespread and prolonged rain and low visibility delayed the trip until late afternoon. We did arrive at Ndjoko Punda in time for the six o'clock supper. This meant one day of work lost since we could not leave Ndjoko Punda until late Thursday afternoon. To save the time of another missionary to chauffeur us to Banga and then return, we decided to have Rudy drive Earl Roth's pickup truck and then we would drive back to Ndjoko Punda to catch the plane. We had a load of cement to help defray the cost of the trip. Since the cost of a round trip of one hundred miles was around forty dollars, we were glad for every means of dividing the cost.

There had been a short rain before we left, but the sun was shining as we

pulled out of the Ndjoko Punda driveway onto the main road. I had often boasted that Tshikapa has the worst roads in Zaire, but I am now sure that the one outside of Ndjoko Punda has broken the record for the worst.

Soft from the rain, together with the fact that Rudy was not familiar with the workings of this particular vehicle, found us stuck in the sand so badly that the body of the truck was hung up on the hard center while the wheels spun futilely. It took nearly an hour of digging by missionaries and Zairois to get us out, while it took only five minutes to get stuck!

Being assured that the rest of the road was good—except maybe near the river—we went on our way for about five miles. On the side of the road someone was flagging us to stop. As a rule we do not usually pay much attention to them because if we stopped every time someone waved we would stop every couple of miles. There is no "public transportation" and so people just wait for a passing vehicle if they want to go somewhere or send a letter. However, we should have heeded this flagger.

We had gone only around the corner and there was a large tree in the road. The man who had flagged us came running to tell us they had had a big storm and twelve houses in the village had been knocked down and this was not the only tree in the road. With the machete we had in the car we tried to remove the tree, but it hardly even nicked the wood. It didn't matter since within minutes the village men were on the way with their axes. We found out that this was the village of a woman who had been operated on at Kalonda by Dr. Hirschler only a few days ago, so they were very helpful.

It turned out that there were six trees in the road. Rudy and the village men walked ahead to cut them down and I drove the pickup down to where the last one was. They did not ask for anything, but we gave them two zaires (four dollars) for their work and went on, with the promise of returning later to pick

**Rudolph and Elvina
Martens enjoying the
pet monkey at Kalon-
da.**



up food for the patient who was at Kalonda. By now it was nearly dark when we met our CMZA truck going back to Ndjoko Punda. The chauffeurs brought the cheering news that they had been stuck by the Tumina River for two hours. They said they had fixed the road, but we went on somewhat apprehensively. It was really dark by the time we got to the river, and we soon were stuck. Rudy got out to engage the four-wheel drive hublocks, and stepped into a swarm of driver ants. This type of ant has a very sharp bite. However, he managed to engage the locks, and drive down to and across the river, where we stopped to let him and our one passenger, who had also gotten out to help push, get the ants out of their clothes and off their bodies. We had proceeded to the other side, only to get stuck and have to back down again. This in itself was no easy task on a winding road so dark.

By now Rudy was tired, discouraged and hungry—ready to spend the night right there. It looked as though Satan was trying to keep us from getting to Banga. We prayed about our situation and then had something to eat. While we were eating, a group of men and boys came past and asked what was

wrong. We told them and they informed us that they had been working on the road that day and that we had gotten stuck in a hole they just filled up. They said they would go ahead and show us where to drive, and if we got stuck they would help pull us out. Rudy informed them that he had very little money left.

“Oh,” they assured us, “you don’t have to pay us, we will do it for nothing.”

Thus encouraged, we made another try with them showing us the way. This time we got up and the rest of the road was really good. It was much too late to have a clinic at the half-way dispensary, but we did stop there to get the nurse, who is a candidate for the Bible Institute and his wife to go to Banga for the entrance exam.

We got to Banga about 11:00 p.m.—tired but thankful that the Lord had sent us help just when we needed it.

Rudy tested eight candidates, I got my work done in time for us to start back the next afternoon. The sun shone all day and we were back at Ndjoko Punda by 7:00 that evening. There was no rain the next morning to prevent us from returning to Kalonda via MAF. We shall not soon forget this trip to Banga.

Missionary Levi Keidel has been seeking to strengthen the evangelistic thrust of the church. A vast territory has been explored for the church with hundreds of village churches dotting the land. Keidel has organized the effort, introduced strategy and reporting, and provided ideas for calendar programs.

The following, printed almost verbatim as it was written, provides us with an excellent overview of the effort. We herewith submit both the successes and failures to help us understand some of the struggles common to all churches. The report points up the moral and spiritual struggle of a developing church. A "SOUL" CONCERN.

REPORT of Second Annual Visit to Church District Centers

by Levi Keidel

Results of last year's visit were so gratifying that doing it again became a foregone conclusion. (See "On the Road with the General Secretary," AIMM Messenger, Summer, 1973.) That was the first such tour and in the case of every center visited, we were dropped into a unique slough of long undisturbed and gradually thickening problems. Last year's experience enabled us to plan for a high level of success this year. For example:

(1) We prepared a new set of questionnaire sheets designed to gather information and stimulate planning beyond that of last year; What were key problems here last year? What progress has been made since then toward their resolution? What strong and weak points in this District have emerged since our last visit? What progress has been made in keeping church records? in financial responsibility? In collaboration between pastors and laymen? in functions of the church council? in implementing this year's program of evangelism? What is the council's vision for the church's future in this district?

(2) We planned to introduce new administrative procedures on the district level, rising from needs discovered last year. For example, we prepared for each Chef de District a large heavy filing binder with seven color-coded sections to facilitate his classifying and filing general correspondence. We prepared standardized account books to control use of monthly budget funds sent from the central office to each district.

(3) We wanted to test the idea of grouping pastors from a small number of districts at a central location for week-long seminars; a series of six such seminars would reach all CMZA pastors. The idea was that the hosting district provide food and lodging, participating pastors pay their own transportation, and evangelism budget pay costs of an itinerating team of teachers and printed teaching materials.

(4) Last year team members included General Secretary Kabangy, Treasurer Bukungu, the regional church secretary, and myself. Two new persons were added to the team this year to augment the tour's value: the regional evangelism co-

ordinator to review progress individual pastors are making in implementing this year's evangelism program; and the CMZA women's president to strengthen women's work on the district level.

We followed a standard procedure at each center. The women's president had her meetings separately. We had three sessions: (1) with the Chef de District; (2) with pastors of the district, and (3) with the full district church council. Here is a place-by-place account.

THE TOUR

Mutena

Last year, a strong Lulua faction headed by a former Chef de District was trying to control the church. The former chef and the present one (the two chief protagonists) were reconciled. This year: "We're happy to see you this time; we're still together in a single path, like when you left us. We scolded people about malicious gossip, and do not see them coming with it anymore. The evangelism program is good; the pastor's activity workbooks are reminding us of work we had been neglecting. Prayer cells and house visitation are helping us reach the lost. What is going to impede us when we've given our hearts to the work? We have no money; people have it in their pockets, but do not want to give it to the Lord."

Ilebo

Last year we found the church divided into a number of factions, with little support for the pastor. God used our efforts to patch up things: "You had heard of our badness before you arrived last year; while you were here, you didn't eat well because of it. But your scolding us did great work. After you left, not a tongue wagged. We're still following the standard you left us. We do whatever needs to be done now, because we're pulling together again. What new instructions do you have for us this year?"

During our visit, a group of the church's founders which had split completely away from it, returned to be reinstated. The pastor said, "Leader X hasn't made a footprint at the church for two years." Leader X said, "Don't you take away our pastor, his visits

brought me out of my backsliding. God's given some of us wealth, and we're going to build a church on that empty foundation."

Mbujimayi

Last year a Chef de District made subordinates fearful of exposing prevailing problems; results of the visit appeared superficial. In September an elected CMZA commission visited Mbujimayi to remove him from his post and from the church. Now we planned to visit him; and soon as rumors reached us that he wanted to see us, Rev. Kabangy dropped everything and we went. He greeted us warmly; after lengthy discussion, he confessed he was at the end of his tether, he had sinned, and he wanted to return to the Lord. On the following day, he came to the district council and made confession.

Kananga

Last year much contention swirled around a church-building loan from the Central offices to them, some of which disappeared, none of which has been paid back; a series of treasurers had borrowed or absconded local church funds.

After lengthy counseling and debate, pastors from respective sides were persuaded to cut tribal ties and join themselves in common loyalty to the neutral pastor for the sake of the church. Their common decision was announced to the full District Council. A long list of recommendations was left with them, which must be followed if they hope to lead their people toward reconciliation.

Tshikapa

Since last year, the Bapende-Batshoko part of the District was agitating for separate autonomy, but has now given up its ambition and is again cooperating with the Lulua area on the common district level. In the region some report growing numbers of conversions among old people. Discussion with the council raised the questions: "What are these activity notebooks from the evangelism office for? All that extra work they make us do, what do we get for it? Why do you need a report of what I do? How

can we get around our areas if you do not provide us transportation? How can a pastor work when he is hungry?"

Ndjoko Punda

Eight teachers are currently under church discipline for polygamy and immorality. The Chef de District has expressed hopes of holding the position for life. The church council diverted our attention to peripheral problems. Financial picture seems somewhat improved from last year, though common support between sub-districts for the district is weak.

Banga

A young gifted non-Bashilele Chef de District has all the Bashilele clans back of him and is moving ahead. They have built a permanent high school class building with local funds (and have another under construction). District Christmas offerings totaled over \$1,200. In early April he sent thirty-five teachers and laymen with printed program materials to thirty-five area villages to conduct week-long pre-Easter services. Enthusiasm in the region is high. We were entertained superbly. The Bashilele have achieved a new level of self-worth, and are enjoying it.

Nyanga

Chef de District is a positive enthusiastic administrator. Last year Rev. Kabangy helped him unknot some unwholesome personal loyalties, and this year he is demonstrating the strength of his liberation. Now the District Council and the station church leaders are backing him. Leaders from the district are excited about movings of the Spirit; many white-haired people and village chiefs are seeking salvation. SEDA week-end trips into the district are giving new dignity to manual labor and self-help. The move of people to God has provoked organization of pagan forces to resist it, something like the silversmith union at Ephesus. Praise the Lord.

Kayonga

Opposition to church from local spokesmen is reduced from last year; the Chef de District has stronger support. The principal problem is a personality conflict between previous Chef de Dis-

trict and the present one. The Holy Spirit used lengthy counseling to convince the former one and his wife that they should disengage themselves from local conflict by going to the sub-district area assigned them. Local Kayonga church people are to go and construct a house and chapel there ahead of their arrival, to help them get settled. There are vast populated areas here which are inaccessible by road; virtually no medical service, education, evangelization, or commercial activity.

Mukedi

Last year's situation continues. The Chef de District has isolated himself from most everybody: his decisions are unilateral, undebatable, and terminal; he does not delegate responsibility. Financial accounts are closed. The church council is not functioning effectively. Pastors are depressed, and all live on the station instead of in the regions where their work is. At the District Council session he acknowledged his shortcomings and said he wanted to prove himself worthy of his position; his term expires in about six months.

Kandala

I returned home by MAF plane from Mukedi to get in a short vacation before the arrival of the AIMM delegation from the U.S.A. The others took the truck and continued the tour. Chef de District here is very ill with diabetes; he is also regional evangelism coordinator... a fine dedicated man. The team met with the District Council; a good general progress was indicated.

Shamwana

Church progress is slow, primarily because of acute poverty. Many children suffering malnutrition. The situation is chronic; the soil is so poor it does not even raise manioc; fish from the river are the principal part of their diet. Loyalty to spirits of ancestors forbids their moving elsewhere.

Kamayala

Principal problem continues to be tension between Batshoko and Lunda tribes. Former Chef de District (Lunda) has still been refusing to relinquish his function. (Continued on page 21)

After We've Gone 5,280 Feet
from Page 11.

In November 1931, Executive Secretary, A. M. Eash gave some insight on the activities of the Congo Inland Mission to the constituency—it bears repeating.

"All of its (CIM's) activities are planned to contribute to this one end. In order to realize this goal, the mission has given itself to the four-fold task of living the Christ life, preaching the Gospel of Jesus Christ, conducting a ministry of healing for the many who are sick and diseased, and training and developing a mature Christian body (a Church) that can eventually be made the perpetrating agency in spreading the Gospel . . . All of the work of the missionary is ultimately evangelistic. . . ."

He went on to add:

"The missionary travels the long distance to Africa, spends his time and energy in many details of work which in themselves are often questioned as being not directly evangelistic. He reduces languages to writing, he writes school-books, translates the Scriptures, administers medicine, builds houses, cultivates fields, teaches in the schools, encourages more sanitary living in the home—there are a thousand things that he finds himself doing in order that eventually he may be insured a ready response to the appeal to forsake sin and accept salvation through Jesus Christ."

Thus, the body of Christ is made up of many members with many different gifts — there are translators, farmers, builders, teachers, doctors, nurses, ladies' Auxiliary and the list is endless—but we put these gifts together for God—we have a ministry to the total person with *body, mind and soul*. We need to be reminded that human beings and human societies are not structures nor buildings to be built and forged together. They are like plants that must grow and be tended until they come into full bloom and can reproduce their own kind.

If you listen hard enough you can hear the Zaire Mennonite Church whispering, "Please be patient—God isn't finished with me yet." The early Board and missionaries apparently heard this and heeded the plea.

REPORT of Annual Visit
from Page 20.

tions to his replacement (Batshoko). Rev. Kabangy reports that, with difficulty, the man was persuaded to recognize the authority of his replacement and to give attention to his pastoral duties in the region.

Concluding Remarks

Pastors' response to the current evangelism effort is mixed; some resent the heavier activity it pushes upon them; but others are happy for new life it is stirring in the church. Response to the proposed series of pastoral seminars was also mixed; a few districts turned it down, saying they have no money for such a project. Others picked it up eagerly. At present the light seems green for these seminars, embracing larger areas than first envisioned: (1) Kabeya-Kamuanga and Mbujimayi; (2) Ndjoko Punda - Ilebo - Banga - Nyanga - Kayongo; and (3) Ngula Gizeza-Mukedi-Kandala Shamwana-Kamayala. They are scheduled for September and October.

The level of women's work generally followed the level of church activity: where churches are enmeshed in problems, it is haphazard or nonexistent. Districts which have made the most progress in overcoming last year's problems are Mutena and Ilebo; and most exciting of all are Banga and Nyanga.

These trips are expensive financially (two tires were punctured on Mukedi-Shamwana roads; two mounted spares flown to Kandala by MAF), but they have contributed tremendously to strengthening the witness of the Mennonite church community in Zaire. They have extricated districts from a bog of problems and returned them to the business of evangelism and Christian nurture. They have introduced them to a greatly increased sense of self-discipline, order, and leadership responsibility.

On the Field

P.O. Box 45

Morija

Kingdom of Lesotho

Southern Africa

Mr. and Mrs. Allen Busenitz

ETEK

B. P. 4742

Kinshasa II

Republic of Zaire

Rev. and Mrs. Peter Buller

IMCK Tshikaji

B. P. 205

Kananga via Kinshasa

Republic of Zaire

Marjorie Neuenschwander

Dr. and Mrs. John E. Zook

CMZA Hostel

B. P. 4081, Kinshasa II

Republic of Zaire

Mr. and Mrs. John Franz

Tina Warkentin

I.M.E.

B.P. 69, Kimpese

Republic of Zaire

Drs. Walter and Betty Shelly

STUDIPROKA

B. P. 700

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Republic of Zaire

Mr. and Mrs. Henry Loewen

B.P. 1

Tshikapa via Kinshasa

Republic of Zaire

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Lodema Short

Lois Slagle

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Candidates for Lesotho:

Rev. and Mrs. Robert W. Gerhart

c/o226 West High Street

Elkhart, IN 46514

AFRICA INTER-MENNONITE MISSION

U.S. HEADQUARTERS

226 West High Street
Elkhart, IN 46514
Phone (219) 294-3711

U.S. ADMINISTRATIVE STAFF

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and Treasurer
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B.P. 18, Tshikapa via Kinshasa
Republic of Zaire, Africa

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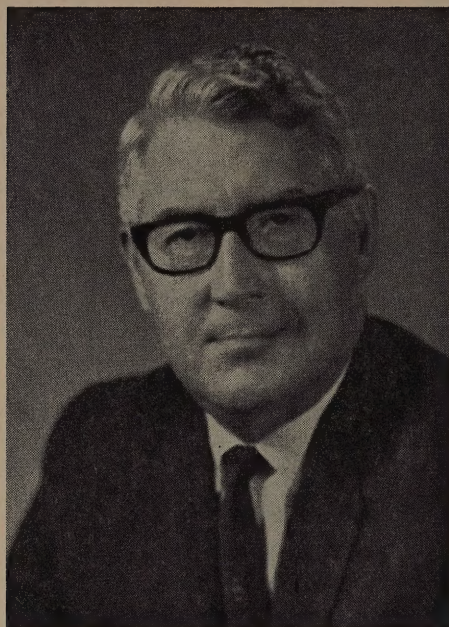
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Dr. Melvin Gingerich
Goshen College
Goshen, Indiana 46526



JAMES BERTSCHE is scheduled to become the next editor of the AIMM MESSENGER. He will assume the responsibilities of Executive Secretary of AIMM beginning September 1, 1974.

James and Genevieve Bertsche arrived in Elkhart, Indiana, on August 4. They are spending the month of August familiarizing themselves with AIMM affairs in North America. They reside at 2900 Roys Avenue in Elkhart and Reuben and Kathryn Short have moved to 3618 Naquaga Drive in Fort Wayne, Indiana.

Bertsche has distinguished himself as a teacher, writer, linguist, and administrator. He taught school in Zaire, has written innumerable articles for publication, revised the translation of the New Testament into the Gipende language and is currently working on the Old Testament. He also served as field chairman for AIMM for about eight years. He was the guiding mind that forged the Fusion Agreement of 1971.

In 1964, the Bertsches including their son Timothy lost all their personal property when the Kandala Church Centre was attacked by rebels. Their lives were threatened and after about three days of harassment, were rescued by United Nations helicopter. They come to their administrative assignment with training and experience that qualify them. As retiring editor, I wish for them the same loyal support the readers have given me.

—RS